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## Concerted effort is needed to end dependency

by Assembly of First Nations  
Grand Chief Matthew Coon Come

It has been said that First Nations' leaders are advancing a "grievance agenda". My agenda is by and large the same as the agenda called for by a federal Royal Commission, leading economists, human rights commissions and many others. The people dismissing these solutions as a grievance agenda are resorting to slogans, not solutions.

Yes, many First Nations peoples are aggrieved. Justifiably so: they have been excluded or positioned at the back of the Canadian economic line. But we are asking only for what is in the national interest, an end to our poverty, an end to landlessness, and the economic inclusion of our peoples in Canada.

It is said again and again: "We spend \$7 billion dollars on First Nations each year. Why are we, that is the Crown and Canada, not getting results?"

First, half or more of this money is consumed by the Department of Indian Affairs. This expenditure may benefit all Canadians but does not reach or benefit us.

Second, the expenditure is actually not large. If you measure the equivalent governmental expenditures by all levels of government on all other Canadians, you will find that the same or an even greater per capita amount is spent on all Canadians, especially in the North. And in our case, the per capita amount of the expenditure is declining in real terms whereas for all other Canadians it is increasing.

Most importantly, the money is in large part targeted of necessity to vast amounts of welfare and emergency spending. It has little or no developmental effect. I was a chief for many years. Hundreds of chiefs and councils across Canada work, honestly and hard, on the impossible task of administering 600 or so federal towns for which we are "responsible" in this country. We do so on budgets that are a half, or even one third, of the amounts non-Native towns of similar size and location have available for the same purpose. Our nations and communities have been put on permanent operational starvation diets.

This thin economic diet has a predictable and devastating impact. Our roads are often unpaved, unlit and lack sidewalks. Infrastructure, if provided at all, is often second-rate and always fiscally impossible to maintain. And our First Nations public sectors are disproportionately small, contributing to both local social tension and to the mass unemployment that is



the result of our economic exclusion.

The Royal Commission called for an additional \$1.5 billion per year over 10 years just to "arrest social degradation." If spent as proposed in the recent throne speech, this would be a very good start, and would have major spin-offs in employment, well-being, and foundations for economic development, which is impossible without basic infrastructure. I challenge the federal government to undertake authoritative studies, in cooperation with the AFN, on the questions arising from this famous \$7 billion expenditure. Let us dispel these harmful myths for once and all. And at the same time, let's look "outside of the box" at a Marshall Plan for Aboriginal Canada.

I am not saying these things to build a First Nations Empire. We are tired of being perceived as winners with a grievance agenda. Why did Prime Minister Chrétien talk about Third World conditions in our communities? Why did the most recent throne speech state that conditions in our communities are appalling? Because these things are true, and because a concerted effort to end First Nations dependency is essential, long overdue, urgent and not discretionary.

If done properly, this will not be a handout. It will be a hand up, and an investment by Canada in itself. It will be "inter - national" development, between First Nations and the Canadian nation.

Budgets are (or should be) about leadership, about progressive social policy, and about slicing and distributing the economic pie fairly and productively. Yes, there are other pressing and urgent needs, including security. But there will always be other pressing, even critical needs.

However, in light of the persistent and morbid challenges facing First Nations — challenges that cost of thousands of First Nations lives that end prematurely and unnecessarily each year — it is time to acknowledge that yesterday's budget choices have not been made fairly or effectively. The time to change that is now.

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**COMMUNITY FUTURES**

# Native businesses flourishing

by Brian Savage

A recent report by Industry Canada confirms there is currently a phenomenal rise of Native-owned businesses in the country, twice the national average of non-Native business start-ups.

There are over 22,000 Native-owned businesses in Canada, the majority are in western Canada and of these fifty percent are found off reserve. While most Native businesses are small ventures, some are much larger operations. Statistics from the Aboriginal Business survey conducted by Industry Canada reveal that since 1981 over 12,000 Native-owned businesses were created resulting in over 48,000 jobs.

One sector of Industry Canada is Aboriginal Business Canada, formed in 1989. Since then, this government branch has helped 5000 firms by providing support, advice and financial assistance, stimulating almost one billion dollars into the Aboriginal private sector. Responsible for Alberta, Manager Barry Irwin calls the recent developments "satisfying" both for himself and the many Aboriginal people who have been helped in establishing their own businesses, including most recently a dentist and an optometrist.

Irwin says that there are a wide variety of businesses founded by Aboriginal people. "It's not just the old traditional jobs any more. Those are good businesses also, but now it's a new era." Part of that new era includes such business developments as Indian Lakes golf course in Enoch; Iron Head out of the Paul band; Redwood Meadows at the Sautenau. "They're all Aboriginally owned," observes Irwin, adding that other Native businesses run the gamut from the large, such as Clearwater Welding and Fabrication in Ft. McMurray with over 200 employees, to Patsy Rabbit's "very successful" restaurant on the Blood reserve. High tech startups include video production companies like Ron Scott's Prairie Dog Productions. "There are all sorts of Native-owned companies out there," says the government official.

While Indian and Northern Affairs increased its economic development budget last year to \$100 million, Irwin says his own branch faces a "restricted" budget.

"We deal in four strategic priority areas. One is youth, which is for anyone under 30; that's where the majority of our work is done, probably 70 percent. Other areas are eco-tourism, trade market expansion outside the province of Alberta, and innovation and high tech and new knowledge products."

"People come to us with their idea and we see if it makes some sense and we get them to build a business plan and bring the business plan to us. We do analytical work on it; they must have some cash equity to put into the project, a minimum of 10 percent for youth and 15 percent for everybody else."

"So they must have cash. That's how we measure their commitment to it. We have a contribution program where we put some money into it and then they must be able to borrow 50 to 60 percent from commercial lenders, whether it be the Royal Bank of Canada or Peace Hills Trust, it doesn't matter, and that's how it's built."

Irwin says that although it depends on the nature of the business, three to six months can go by after a proposal is first proposed. "That's from the time the person first talks to us to the time we send him a cheque. Developing a business plan is generally the part that takes the longest period of time," he explains.

The diversity of the business proposals he has seen has amazed Irwin. "It's all over the map," he says noting that for political reasons casino ventures are not reviewed and neither are "sexually explicit" businesses. "Other than that it's pretty wide open," sums up Irwin. Presently, the budget of \$3 million for Alberta and the NWT has shrunk "because of cutbacks," he adds, "we keep it rolling, it'll attract \$8 million in investment in Aboriginal country over the year."



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# Lac La Ronge Band to fight in Supreme Court

by James Martin

It was to be a precedent setting decision. In 1999 Court of Queen's Bench Justice Frank Gerain awarded the Lac La Ronge Band the largest land-claim settlement in history: 776,000 acres.

The issue hinged on whether or not the band had been treated fairly by Ottawa when the treaty had been signed in 1889. Justice Gerain concluded that the band had not received its fair share from the government when the treaty was signed, and thus gave the band an allotment based on its current population of 6900 and not its population when the treaty was signed, 484.

In June the Saskatchewan Court of Appeal began hearings on whether or not the judge had erred and

now it has overturned Justice Gerain's decision.

The case was pivotal for both the federal and provincial governments since other bands are in court with similar situations; a defeat on the part of the government would mean huge tracts of land would have to be awarded to First Nations.

It seems certain that the Supreme Court of Canada will now have the final word on this important case. For many First Nations, treaties are seen as living documents, flexible and dynamics opposed to fixed and static. The Treaty Land Entitlement Agreement signed a decade ago between the government and 28 First Nations in Saskatchewan is seen as an example of this philosophy.

The Supreme Court has ruled many times in the last 20 years in favour of Native rights, starting with the interpretation of the Charter of Freedoms and Rights and continuing, in 1983, with the Noyewick decision which saw the court rule that treaties have to be "liberally construed and doubtful expressions resolved in favour of the Indians."

Following that decision came the ruling on the

Musqueam band and the definition of trust on the part of the government and the interpretation of inherent title.

After that came the decisions in 1991 that included the famous Sparrow case along with many others, which established the rights of Natives to traditional land, and not just reserve land, the extent of Native rights and that treaty rights override provincial laws.

In 1997 and 1999 came the Delgamuukw and Marshall decisions, the former establishing the power of oral traditions, that the provinces cannot extinguish Native rights, and that the Crown must negotiate in good faith; the latter case ruled on Native rights to hunt and fish.

These, along with other decisions, suggest that the Supreme Court will give the Lac La Ronge Band a favourable hearing. Only time will tell, but many Canadians will be watching the decision with a great deal of interest.

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## National survey finds First Nations people concerned about quality-of-life

The Federal Department of Indian Affairs and Northern Development, recently released results from their first national survey of First Nation opinion.

"The overall picture shows that First Nations people, like most Canadians, are optimistic about their futures, their children's futures and their communities. They want to improve the quality of life on reserves and, like most Canadians, they want government to focus on day-to-day issues like children, education and health care," said DIAND Minister Robert Nault.

The survey found that a majority of First Nations people, like most Canadians, are concerned about their quality of life. When asked to identify ways to improve their standard of living, they rank education, community services such as housing and water, and reduced drug and alcohol abuse as most important.

The survey also found that First Nations people link good governance with improved social and economic development in their communities. A majority agreed that strengthening the responsibility of First Nations leaders to their citizens would improve conditions on reserve. An even larger majority at 88 percent believes the Indian Act needs to be changed or replaced and most respondents want a direct voice in these changes.

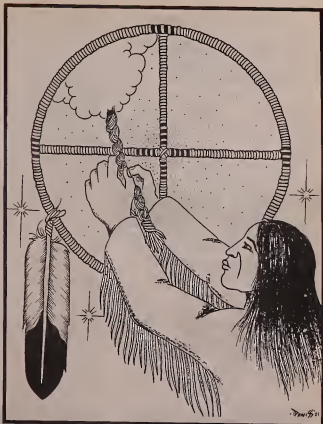
The results suggest First Nations people want greater self-sufficiency. A large majority at 83 percent agrees that Aboriginal people need to do more to help themselves.

The results of a survey undertaken by the Department of Indian Affairs support the position of National Chief Matthew Coon Come who has called on the federal government to deal with basic issues and not the Minister's "misguided attempts to tinker with the Indian Act."

"The poll has indicated quite clearly that the First Nations citizens want the government to improve their living conditions to a level equal to that of other Canadians. They want nothing more than fair and equitable treatment. They want the government to focus on health, education, Treaty Rights, social services and land claims. They want jobs, they want to have safe drinking water. Economic opportunities and employment rated very high as priorities that the government should pursue. It's interesting to read how poorly the government of Canada is rated. That should send a clear message to the Minister that he is out of sync with First Nations citizens," stated National Chief Matthew Coon Come.

In the area of government services, First Nations citizens have expressed clear dissatisfaction with the federal government. It is interesting to note that the satisfaction level is very low among our citizens who have had to deal with the federal government, noted the AFN chief.

"The Minister should look closely at this poll. These results should be very sobering for him. The Government initiative certainly isn't a priority for First Nations citizens and this shows through very clearly. Furthermore, he should look at the importance that our citizens place on Aboriginal Treaty Rights. These rights encompass the right to self-government. That is an inherent right that is not subjected to the Indian Act or other similar instruments. Self-government is rated as a significant tool in improving the standard of living on-reserve by our youth and households with children. The Minister should reconsider the AFN's workplan in relation to his efforts and work with us," concluded National Chief Coon Come.



"The results will help us in fulfilling the commitment this government made in the Speech from the Throne to work with First Nations people to improve the quality of life on reserve," said Minister Nault.

This is the first time the government has undertaken a nationally representative survey of First Nations opinion of this kind. In August 2001, 1,427 First Nations people on reserve from every province in Canada were surveyed by telephone to gauge their opinions on their future, their priorities, the government's performance and how government can better communicate with them. The margin of error for this sample size is 2.6 percent, and the survey is accurate 95 times out of 100. The survey was prepared in partnership with Communications Canada and was conducted by Ekos Research Associates.



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# FN Governance Institute forced to suspend operations

by Gordon Peters

The Chairman of the First Nations Governance Institute recently announced that the institute is being forced to shut down its operations. Chairman Willie Seymour is calling into question the federal government's commitment to its stated priorities for First Nations peoples. "It seems that once again the honour of the crown is in dispute, and once again the

expectations of First Nations peoples are disregarded," said Seymour.

Seymour says the government is reneging on commitments it made to support the First Nations Governance Institute (FNGI). The institute's role, as determined through consultations, is to provide practical support to First Nations communities in their endeavours to achieve self-government. The practical support is intended to assist capacity and organizational development and activity at the First Nations government level.

"First Nations and Canada agree that the way to strengthen First Nations governments is by developing the skills and capacities within our people and communities," said Seymour. "This is a win-win approach. First Nations get the training, skills and technical capacities they need to govern effectively. In turn, Canada is fostering First Nations that are economically viable and accountable to all their citizens. We cannot understand why the government now seems unwilling to support the institute they helped create."

A little more than six months after it became a legal reality the institute has had to suspend its operations. The institute is the product of the Royal Commission on Aboriginal Peoples, the federal government's Gathering Strength policy and First Nations vision.

Between 1997 and March 2001 the federal government through the Department of Indian Affairs actively encouraged and financed the development of the governance institute. First Nations peoples were led to believe that if they built it the government would support it financially to assist it at the outset and, more importantly, to help it do the work that the parties had envisioned.

Discussions and negotiations on funding for this fiscal year were concluded in May 2001 between the institute and senior officials at Indian Affairs. Since then the matter has been awaiting a decision by the Minister of Indian Affairs. During a meeting between Minister Nault and Vice-Chairman Vernon Roote on Monday, October 29th, the Minister stated that the institute would not receive operational funding de-

spite previous commitments to the contrary.

"The institute was five years in the making and it has only taken six months to unravel," said Seymour. "We are forced to suspend our operations indefinitely. This is tremendously disappointing since it seemed everyone agreed on the need for this kind of institute."

The 1996 Report of the Royal Commission on Aboriginal Peoples recommended creating a national Aboriginal governance transition centre as one component of a larger effort to help restore Aboriginal governance. RCAP stated that a governance transition centre could assist and support capacity building and implementation of self-government. This was in recognition of the fact that First Nations governance has been displaced by British and Canadian law and policy since the 1800s and that there is an absence of capacity at the community level due to the history of colonialism. The federal government's 1997 Gathering Strength Strategy identified strengthening Aboriginal governance as a key priority. This priority was echoed recently in the January 2001 Speech from the Throne and Indian Affairs Minister Bob Nault's Governance Act initiative. The Gathering Strength Strategy specifically envisioned, through partnership between Canada and First Nations, a governance centre.

Matthew Coon Come, the National Chief of the Assembly of First Nations, stated "It's ironic that the government is abandoning the institute while at the same time assuring First Nations peoples and the Canadian public that their number one priority is good governance for First Nations peoples." The National Chief also commented that the idea and need for the institute is one of the few things that First Nations peoples and the government of Canada agree on and one of the few concrete measures taken in accordance with the RCAP report.

"There is a tremendous gap between the government's stated priorities and its actions," said Coon Come. "It appears that one of the true legacies of the federal government for First Nations peoples is that it initiates ideas and projects and once they show signs of promise, it abandons or kills them."



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# 2001 Aboriginal Youth Awards

by D. B. Pawis

November 13 may have been a day many were being superstitious, but at City Hall there were a lot of smiling faces.

The Edmonton Aboriginal Urban Affairs Committee presented nominees and recipients with applause and awards of achievement for their outstanding abilities. Elder Walter Bonasse opened with a prayer of thanks and a call to the Creator. Valerie Kaufman and Janis Makokis shared MC duties and introduced Edmonton City Mayor Bill Smith.

Mr. Smith's smile never tired as he received and presented certificates and awards. The 2001 Youth Awards winners are:

**Amber Wolfe**  
Amber is a 14 year old Grade 9 student at Edith Rogers Junior High School. She is an Honours student, which is an accomplishment she has achieved despite struggling in previous years. She has overcome personal and public struggles while maintaining her sense of self worth and integrity. She is proud of her Aboriginal heritage and was nominated by Lewis Cardinal.

**Patrick Chitze**  
Patrick is a Grade 9 student of Lawton Junior High. He demonstrates leadership skills and is a positive role model for other students. He is responsible, reliable and hardworking. Patrick has 100 percent attendance and does well academically putting in extra hours to improve his grades. He also received the Athlete of the Year Award in Grade 8. Dorothy Peters nominated Patrick.

**Tanya McPherson**  
Tanya is a 12 year old Grade 8 Ojibway student at Lawton Junior High School. She is a member of the Sturgeon Lake First Nation Band. He is an artist, musician, songwriter and fashion designer. Travis is gifted with a tremendous talent expressed through the form of fashion design. He was described as a kind, quiet young man who has earned the respect of his peers. Shirley Allan nominated Travis.

**Travis Badger**  
Travis is a Grade 10 student who attends Boyle Street Education Centre. Travis is a member of the Sturgeon Lake First Nation Band. He is an artist, musician, songwriter and fashion designer. Travis is gifted with a tremendous talent expressed through the form of fashion design. He was described as a kind, quiet young man who has earned the respect of his peers. Shirley Allan nominated Travis.

**Entertainer Cindy Scott & Company** sang *Fondest Memories*, and *Look What I've Done*, a tune from her latest CD. I really liked the second song because I sang and hummed the melody for an hour after I left!

You really had to be there, but if you weren't, maybe you caught it on Edmonton's A Channel who filmed the whole presentation.

The Coffee, Tea, and Bannock was great. You'll notice that most of the award winners commented on the pride they feel for their Aboriginal heritage... I had to leave a little early, but when I walked out of there I sure was feeling proud to be Anishinabe and part of this great circle of our people.

To the Urban Affairs Committee, City of Edmonton, and Award Winners I just have one thing to say... "Meegwetch".



## Blue Quills College celebrates 30th Anniversary

by John Copley

The celebration was merry, the special guests were complimentary, the parents and teachers were honoured and the Chiefs and members of seven Alberta First Nations communities were proud as Blue Quills College, one of the country's first, First Nation-controlled education centres, received the accolades they've justly earned with hard work, diligence and determination over the past three decades.

The date was Friday, October 26, 2001. That's the day Blue Quills College chose to celebrate its 30th anniversary of autonomy as a self-governing educational institute, but the history of the school actually dates back more than 65 years, to

Continued on page 32

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# Marker dispute cripples commemorative efforts

by Brian Savage

A large cross was recently erected at the Edmonton Rossdale Power Plant to commemorate those buried in a cemetery, which dates back to the 1800s. Vandals, however, tore down the cross and destroyed many smaller crosses that had earlier been placed in the field opposite from the power plant.

"It's now eight days since the discovery of a skeleton of a human being and we don't even have the power to put a shovel full of dirt on it so that the rodents and the elements get to it," says Native activist Phillip Coutu.

"If these were buffalo bones the archeologists were interested in, they would be well treated but right now that's what we're trying to do, simply to bury it."

Coutu says that unfortunately divisiveness among Native groups has increased recently and feelings are running high. He is worried that EPCOR might use the situation to prevent another cemetery marker from being erected.

"The only issue was to mark a burial and cover up the bones and we failed. The skeleton is still uncovered because of the divisiveness. We have to have a meeting to find out if we're all in agreement."

Despite the setback over the skeleton, the halting of EPCOR's expansion is still a success for activists, says Coutu, noting that the Metis Nation has joined into an alliance with the French Canadians, the Papachase First Nation, the Blackfoot Urban Society and the Rossdale community in the Fort Augustus Coalition.

"The issue is still that the provincial government has preserved the bricks of the historic resources but our cemeteries aren't protected," observes Coutu.

Coutu is concerned that there might be a plan underway to have the bones removed because they could be a barrier to a road that EPCOR wishes to build.

"Under the law if there's a burial of human remains with a cross it's against the law to take the cross down, that's why we were trying to get the cross in," says Coutu. Unfortunately, he says that the use of a cross has caused some of the problems. "You have to respect both cultures, respect the Christian cross and whatever the Native people want to do to mark the site but the important thing is that we mark it so that we prevent EPCOR from using that as a development site."

However, says Coutu, not everyone agrees or approves of these tactics. We are "working against a million dollar company that has a lot of resources to get what they want. There is a strategic aspect to this situation, if we agree to have the cross removed what we're doing is starting a process of allowing them to excavate all the other skeletons there."

As an activist there comes the knowledge that there are many battles, says Coutu, but it is discouraging to see dissension among Native groups.

Already the heavy cross set up only days before has been destroyed, notes Coutu sadly, and many of the other smaller crosses have been knocked over. A similar thing happened to their first marker, a large spear, which was also broken, and the arrowhead stolen. It is a failure of people to understand that such symbols are what the Metis represent, an integration of Christian and traditional beliefs, says Coutu, noting that last year they tied a spear to a cross to represent both cultures.



"It's discouraging. I haven't run across any culture in this world where the burial of a skeleton isn't important. It crosses all cultural boundaries and seems to me the very minimum we should have been able to do as a group is to agree to put a few shovelfuls of dirt over the skeleton." The failure of Native groups to agree has put a deep "hurt in his heart," says Coutu, who feels both sad and angry that misunderstanding and dissension has caused such a failure to act in a united, strong fashion.

One misunderstanding centres on the use of the term cemetery instead of burial ground. For some, says Coutu, the term cemetery implies Christian and therefore non-Aboriginal, but there are legal reasons for using the term cemetery, which gains greater status in the courts. Ironically, says Coutu, many of the first converts to Christianity here were Aboriginal, so many of the people buried in the cemetery could be Aboriginal Christians.

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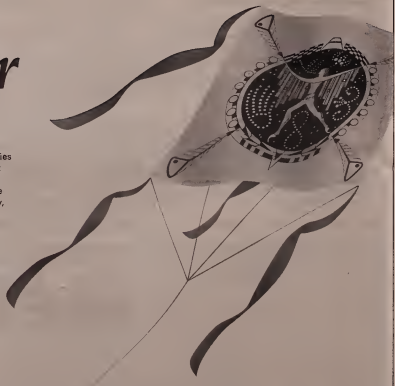
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# CANDO conference a huge success, prepares for 2002

by Kelly Many Guns

The Canadian Council for the Advancement of Native Development Officers (CANDO) celebrated another successful national Aboriginal economic development conference with the theme "Closing the Gap: Developing Aboriginal Economies" in Thunder Bay on Oct 10 to 12.

In preparation for next year's conference to be held in Edmonton CANDO looks back at this year's national conference.

Three hundred delegates were in attendance from across Canada representing Aboriginal economic development officers, industries, businesses, education and government stakeholders. The three days included the Annual General meeting at Fort William First Nation and speakers sharing their views on environmental responsibility, social responsibility, new approaches, and accountability.

Also for the sponsors and delegates the trade show/networking mixer provided the opportunity to meet, renew friendships and listen to CANDO international guest delegate from Chile, Francisco Paineaen of the Empresarios Mapuche.

Highlights included keynote speaker Minister of Indian Affairs and Northern Development Robert Nault.

"I appreciate the opportunity to address what I consider to be one of the most important groups Council for the Advancement of Native Development Officers," said Nault. "Your theme 'Closing the Gap' sets just the right tone and the objective is clear, people living in Aboriginal communities should enjoy the same quality of life of people living anywhere else in Canada. I think that's pretty clear to me and should be very clear to the leadership of the First Nations and Aboriginal communities night across Canada."

The launching of the national Aboriginal 'Economics of Staying In School' (ESIS) program with Junior Achievement Canada was highlighted on the last day.

The ESIS program for grade 9 students focuses on long-term career goals, developing entrepreneurial skills and understanding budgeting and leadership skills. The program, based on the existing Junior Achievement Program, was created to teach young Aboriginal people the importance of education and how it will benefit their future.

The first spokesperson who has come on board to promote the conference is Waneek Horn-Miller, a Mohawk from Kahnawake, Quebec. Horn-Miller was the only Aboriginal athlete who was on the 2000 Canadian and U.S. Olympic teams combined. She co-captained the women's water polo team who fought to a fourth place finish at the Sydney 2000 Olympic Games and just returned from Japan where Canada won the bronze medal. Horn-Miller also has a degree in Political Science from Carleton University. She also works part-time with the Aboriginal Peoples Television Network (APTN), hosting a weekly half-hour program called *First Music and Arts*.

"I am so grateful that I can lend my name and image to education," said Horn-Miller. "As for my involvement I hope I'm just the first person to lend their name because Junior Achievement is a great program."

An important aspect of the conference looked at how Aboriginal people measured their success against the mainstream economy, exploring different avenues in creating employment for Aboriginal people and looking at the diverse communities within First Nations and other Aboriginal groups in Canada.

Vaughn Sunday CANDO conference chairman, and Mohawk from the Akwesasne Territory, spoke of how these conferences will provide people with new ideas and perhaps pursue those initiatives.

"We have to create employment for our own communities and use that as a wage and to attract outside dollars," said Sunday. "We have to invest in projects that are going to see a return or we're going to face the consequences of being really disadvantaged."

The conclusion to the three days was the President's Dinner opening address by former Chief of the Tsuu T'ina Nation Roy Whitney, Chairperson of the National Aboriginal Economic Development Board. The agenda also included the honouring of two new graduates from the Certified Aboriginal Economic Developer Program.

The last presentation was the award for the CANDO Economic Developer of the Year which went to Chief Ron Evans of Norway House Cree Nation. Norway House has the largest on-reserve population (4,069 members) in Manitoba and is committed to local self-government. Steps are being taken to gain control of their health, education, economic development, and general administration. They have



Left to right: finalists in CANDO's annual Economic Developer of the Year awards are Tony Scribe of Norway House, Melvin Aubiehon of SIGA, Larry Casper of CFDC in Kamloops and Lloyd Johnson of Millbrook First Nation

undertaken a complete redevelopment over the last decade that has included the completion of one of the largest recreation complexes in northern Canada.

"It has been our vision to pursue plans in development for a healthy community where families and especially our youth can enjoy a better quality of life," said Evans. "We realize education and economic development are the engines that will drive us toward a successful and prosperous future."

CANDO also awarded the three Economic Developer Recognition Winners who were, Saskatchewan Indian Gaming Authority (SIGA) from Saskatoon, Millbrook First Nation from Nova Scotia, and Community Futures Development Corp. of Central Interior First Nations, from Kamloops, B.C.

Planning stages of the 2002 CANDO National Conference in Edmonton already has begun and the board and staff are looking forward to having it in Alberta and seeking nominations for next year's Economic Developer of the Year. For more information call 1 800 463-9300 or visit [www.edo.ca](http://www.edo.ca).



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# I.A.A.W. honours Edmonton detective

by John Copley

In the winter of 1993, 36-year-old Edmonton resident, Joyce Cardinal, was doused with gasoline, set on fire and left in an alleyway to die. Still burning when the firefighters arrived at the scene and began to extinguish the flames by packing her with snow, Cardinal soon fell into a coma. She died 21 days after

being attacked.

When the vicious attack on Cardinal, a disabled Aboriginal woman who suffered a severe speech impediment, first hit the news, there was a strong public outcry. Soon after it was announced that the victim was Native, the public interest. Sordid the media. But one man didn't forget—in fact, he couldn't forget the gruesome crime scene or the cold-blooded act. His name is Freeman Taylor, an experienced Edmonton Police Services detective with a nose for police work and the dogged determination to get the job done right. He had a feeling right from the beginning that one of the suspects in the case wasn't coming across quite right. Edmonton Police had him in for questioning twice, but couldn't break the alibi connected for himself.

The investigation continued into 1994. That's when the prime suspect, one Todd Christopher Elliot, left Edmonton and returned to his former place of residence in British Columbia. The RCMP were notified and asked to call back if Elliot was ever arrested.

Edmonton Police Services Detective Freeman Taylor spent more than seven years tracking down Cardinal's killer. About to proceed with an undercover operation in 1999, Taylor got some unexpected help from the suspect, who couldn't control his weight or his cocaine habit and wound up in a B.C. jail. Taylor paid him a visit. Elliot feigned ignorance, denying any involvement in Cardinal's murder but Detective Taylor knew better. He didn't relent, but instead picked up his investigation, continuing to separate fact from fiction. Within a few weeks Elliot was arrested. He was 26 years old when he stood in an Edmonton

courtroom last year and confessed to the crime of second-degree murder before being sentenced to life in prison without possibility of parole until at least 2015. Taylor's commitment and resolve and his eventual capture of the elusive murderer, culminated recently when the Edmonton-based, Institute for the Advancement of Aboriginal Women (IAAW), hosted a special Social Justice Award ceremony entitled, Honouring Community Partners to honour Detective Taylor for his exceptional policing skills and the diligence he showed in pursuit of Joyce Cardinal's murderer.

"We, as Aboriginal Women," remarked IAAW President Muriel Stanley Venne, "appreciate the dedication and hard work Detective Taylor has shown in his untiring pursuit of Joyce Cardinal's killer and we are honoured to have the support of all levels of government and the Edmonton Police Services. The partnership between the Edmonton Police Service and the IAAW continues to grow stronger and that in turn strengthens the community as a whole."

The Social Justice Award presentation, a first ever handed out by the IAAW, was well attended. Guests included Edmonton Mayor Bill Smith, MLAs Brian Mason and Gene Zwodestsky, Metis Nation Vice-President Brenda Blyan Callihou, AFN Vice Chief Wilson Bearhead, Aboriginal Veteran's Society President, Vic Letendre and numerous members of the Edmonton Police Service.

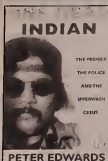
Taylor, honoured by the occasion, was also humbled by the experience and told media he didn't consider himself a hero, just a guy trying to do a good job.

"He certainly did that," concluded Stanley Venne, "and a great deal of thanks goes out to him."



CHRISTOPHER HARVEY-CHAMBERS 2003 ©

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# Treaty 6 war veterans agonize over delay in service compensation settlement

by Helen Gladue

As another Remembrance Day passes, Treaty 6 war veterans living in Alberta feel they are "forgotten patriots." This is the case because the Government of Canada seems indifferent about finalizing long overdue compensation payments to them. Treaty 6 First Nation men and women served in World Wars I and II and the Korean War, because they revered Her Majesty Queen Victoria who entered into treaty with them in 1876, and they have therefore felt an obligation to the British Crown and her successors.

By the violate terms of Treaty 6, First Nations men and women were not obligated to serve in the military. The record is, though, that 124 from the Treaty 6 area in Alberta did serve in the armed forces. Some were subjected to coercion to get them into uniform. Today, only 39 Treaty 6 veterans are alive in Alberta. The history is very clear that these men and women served as equals with others in the military, but after being discharged they received unequal treatment.

When the Hon. Robert Nault was appointed Minister of Indian Affairs around 1999, he sensed early that this problem existed, and he promised a speedy resolution of it. By April, 2001, the Treaty 6 veterans and associates had completed all the necessary research and interviewing, and submitted their claim to Mr. Nault. At present, as in the years long past, the Department of Veterans Affairs, Department of Indian Affairs and Department of National Defence are all responsible for settling these veterans' compensation claims, but still the issue drags on. And the Treaty 6 veterans, for whom great compassion and respect should be shown, are caught in the middle of the political web.

After the ending of World War II, the Department of Veterans Affairs delegated its administrative responsibilities to the Department of Indian Affairs. The result was "procedural discrimination," because the Indian Agents through the years were not conversant with veterans' legislation, and they were inept in tending to obligations to the Treaty 6 veterans. For many years the veterans appealed to the Department of Veterans Affairs for redress of their complaints. Those bureaucrats responded, saying, "We'll look into individual cases, but not into the collective issue." This was a needless stall and an affront to patriotic Treaty 6 veterans.

The veterans' claims are very complex, but also very legitimate. After the wars, government officials took the position that since the veterans already had a place to live in their reserves, they needed no more land. In this regard there was more "procedural discrimination." The veterans should have been eligible for land grants like any other veterans, and they should not have faced disenfranchisement because of such acceptance. They should have also received housing benefits, including allocations of money for repairs, like their peers did, if they lived on or off the reserves.

Treaty 6 veterans should have also received full educational benefits. Fifty years ago, the Indian Act only required youths to attend school to age sixteen. First

Nation veterans should have received approval of a re-establishment grant of \$4,000 for more advanced education, again on or off the reserves. The Department of Veterans Affairs made grants of \$2,300 to purchase farm machinery. Many Treaty 6 veterans were not even aware of this provision, so they did not apply. There is a prevalent viewpoint that when Treaty 6 veterans did get cash benefits, those moneys were lifted from their own band trust funds.

Through the years these stalwart veterans have encountered problems in getting their disability pensions upgraded. Obstacles were met when they tried to qualify for "burned out veterans pensions." In the case of many deceased veterans, the surviving spouses and/or surviving children must still be the beneficiaries of the original benefits. Besides, there must be upgrading of widows' pensions and adequate payments for child care services for these dependents. So as to ensure a decent quality of life for elderly veterans and their spouses, water supply and sewage disposal systems must be upgraded.

The historic record sadly points to the reality that many Treaty 6 veterans, upon dying, did not get proper military burial ceremonies. As if to add insult to injury, after World War II, Treaty 6 veterans for a long time were not permitted on the premises of the Canadian Legion.

The Government of Canada has now tentatively offered individual Treaty 6 veterans compensation payments of \$20,000. This is seen as a political slap in the face. Besides considering the inadequacy of this basic payment, the factor of inflation and loan of pecuniary accrued interest and grim denial of opportunities for personal advancement have to be part of any settlement. There must be real justice in our "Just Society".

Helen Gladue has been a researcher, coordinator and advocate for Treaty 6 Veterans organization since 1979.

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# Saskatchewan chiefs have concerns over gambling

by Brian Savage

A recent study on gambling has found that charities in Saskatchewan, with their bingo, raffles and pull-tickets have the highest per-capita profit in the country. PEI and Alberta rank second and third.

While the national average spent on charity bingo was \$15.81, the study showed that Alberta stood at \$25.00 and Saskatchewan was the leader of the pack at \$31.56.

Without gambling, many charities say they would be hard pressed to function after taxes, and they justify their participation saying that much of the money raised is returned to the community in some form.

In Alberta this year the government admitted to making over \$1 billion in gaming revenue, the majority of that from video lottery terminals (\$575 million), followed by casino slot machines (\$250 million), and ticket lotteries (\$160 million).

Almost half of the gambling revenue – \$470 million – went to education and health while \$84 million went to community projects and \$53 million went to local community lottery boards.

While Native bands in Alberta are applying for gaming licenses, First Nations in Saskatchewan struggle with scandal over the administration of the Saskatchewan Indian Gaming Authority (SIGA).

"If people would have kept their hands out of the till it would've been all right," states Chief Roderick King, of the Lucky Man Cree Nation. Chief King spoke out at the recent fall assembly of the Federation of Saskatchewan Indian Nations (FSIN). He was referring to the controversial allegations against the former CEO of SIGA involving possible improper spending of Gaming Authority money.

"The provincial auditor took the books and it's still under review by the police and I don't know if charges are going to be laid. To me, there's a whole lot of money missing, and no one seems to want to answer that question."

The chief believes that the true amount of missing money will exceed the \$800,000 spent on the board's credit card without authorization. "Everybody's waiting for the Justice Department to do something and that's my next step: to write to the Justice Minister of the province and ask when are we going to hear something about it. I don't want it swept under the rug because if we're going to run a gaming industry here we better be above board every thing."

At the assembly, Chief King also questioned the criterion for SIGA board membership. "I wanted to see what system is in place to ensure these people have some integrity – they're being nominated to be trustees of the gaming money."

What happened next at the fall assembly, says Chief King, is that tribal councils then stood up to justify their nominees. "That wasn't what I wanted," says the chief. "I just wanted to make sure that these people knew what their jobs were and what powers they had under the Trustees Act."

Another sore point for many Natives is the sharing arrangement between the Natives and the province. The government takes far more money than they should," blasts Chief King. "They never spent the money to set this up, we did, Indian people did."

Currently, the process seen the province receive 100 percent of the casino profit, remove it 25 percent, 25 percent to charitable organizations and the remainder to Native bands in quarterly instalments, the debt incurred by the previous boards' over-spending comes from the Native portion – not the government's. The historic arrangements between the province and the exhibition boards from the old days when gaming was a much smaller business need reforming, says the chief, and



CHRISTOPHER HALEY-CHAMBAUD 2001 ©

when First Nations like White Bear took the initiative to set up their own casino, the government was finally forced to act.

Now the issue is a long-term agreement between the government and the FSIN, with the FSIN demanding a 25-year deal for the four Native casinos. The province has offered a four-year term but may be willing to extend that time period.

"There are a lot of political games being played," adds Chief King, noting that some organizations have targeted Indians over issues of accountability but when the issue of human rights arises, "we never hear a whisper out of them. An organization must be very small when it tries to gain something on the back of poor people – small in terms of character."

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1-888-285-CAAN (2226)

Ph: 1-613-567-1817

Fax: 1-613-567-4652

E-mail: [caan@storm.ca](mailto:caan@storm.ca)

Website: [www.caan.ca](http://www.caan.ca)

Remember, December 1 is Aboriginal AIDS Awareness Day in Canada



# Aboriginal AIDS Awareness Day: I care ... do you?

Aboriginal AIDS Awareness Day is December 1, and the Canadian Aboriginal AIDS Network (CAAN) has announced that this year's campaign will adopt the Joint United Nations Programme on HIV/AIDS's World AIDS Day theme: "I care ... do you?" The campaign, will attempt to focus sustained attention on masculine behaviours and attitudes that contribute to the spread of HIV.

According to Art Zoccolle, Executive Director of CAAN, "Aboriginal people are often infected at a younger age than our non-Aboriginal counterparts. Furthermore, injecting drug use is often cited as one of the most important elements that lead to HIV transmission." Mr. Zoccolle announced this theme while speaking to participants at the Third Annual General Meeting of the Canadian Aboriginal AIDS Network, held recently in Vancouver. Available epidemiological information (in provinces with reported ethnicity) has demonstrated that males account for 53.4 percent of reported Aboriginal HIV tests, but further, they also account for 59.5 percent in the injection drug exposure category (1998-2000).

Local Aboriginal AIDS Awareness Day Campaigns throughout Canada will aim to involve Aboriginal men, particularly young men, and actively integrate their participation into the effort against AIDS. As noted above, the reasons for a sustained focus on male participation in the fight against AIDS are sound. Within Canada, as of December 2000, there has been a total of 17,594 AIDS cases reported to the Centre for Infectious Disease Prevention and Control (CIDPC). Furthermore, according to estimates provided by CIDPC, the number of Aboriginal persons living with HIV has steadily increased from 1,430 in 1996 to 2,740 in 1999. "Over a relatively short time period, we have witnessed a 91 percent increase in the number of Aboriginal people living with HIV/AIDS. This is having a huge impact on service delivery, from pre-



vention and education initiatives to care, treatment and support progress," said Ken Clement, Chair, Board of Directors, Canadian Aboriginal AIDS Network. In short, although Aboriginal people comprise only 2.8 percent of the general Canadian population, they account for 5.5 percent of all prevalent infections and 8.8 percent of all new infections in Canada in 1999.

The Aboriginal AIDS Awareness Day campaign will encourage Aboriginal men to take better care of their health, particularly when 15 percent of new infections are through heterosexual activity. As such, this focus on men and HIV will extend to men's roles as parents and husbands. The theme of this year's Aboriginal AIDS Awareness Day aims to complement programs for Aboriginal people and will promote a focus on gender awareness, and sensitivity for both sexes.

For more information, contact Art Zoccolle, Executive Director, Canadian Aboriginal AIDS Network (613-567-1817), or Ken Clement, Executive Director, Healing Our Spirit (604-879-8884).

We salute the efforts of all individuals and organizations working to increase the awareness of the terrible cycle of family violence



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Canada



# Prevent Family Violence

## Family violence hurts us all!

If you know someone who is in a violent relationship, talk to them about it and offer your support. Learn about the cycle of family violence—tension, explosive incident, honeymoon phase. Talk to a local shelter or community centre about the options the abused person has. Before intervening in a domestic dispute, consider your own safety. The police are better equipped to deal with this type of volatile situation. Before reporting spousal abuse, consider the safety of the victim. If you think the abusive spouse may become more violent after being reported, ensure the victim is in a safe place. Encourage the victim to talk to a counsellor, clergy or a shelter. Reporting abuse of a child is a legal responsibility. Talk to people in your community about family violence prevention. Ask your community or organization or church to become involved in educating people about family violence issues. Teach your children to handle conflict and anger without violence.

### If you are in an abusive relationship

Here are a few suggestions if you are trying to free yourself from a life of violence:

#### • Don't underestimate the danger.

Don't be lulled into underestimating the danger that you and your children face. Statistics and research show that the violence gets more severe over time. You could be killed.

#### • Make a getaway plan.

The violence gets worse—it never gets better. If you are not ready or able to leave the situation permanently, at least take some precautions for your own safety and the safety of your children. Have an escape plan. Whenever possible, tuck a few dollars away in a place where it won't be found, but where you can get at it. Keep a set of car keys where you can get them easily and quickly. If you can, make an arrangement with a friend or neighbour or women's shelter to provide a safe place for you or your children in an emergency.

#### • Care for yourself.

Be kind to yourself as you cope. Remember, you don't deserve to be abused. You are not responsible for another person's abusive behaviour.

#### • Ask for help.

## Darkness creeps in

Down at the end of lonely street  
a couple blocks from Skidrow Ave  
She shuts the door on yesterday  
and starts worrying about her plans

The sun's gone down and her long day's done  
the darkness creeps into her room  
It's 9:35 when the night comes alive  
somewhere the Devil starts playing his tune

His song is alive in angry voices she hears  
she tries not to listen but still  
The silence gives way to some friends she still craves  
the pipe and the rigs and the pills

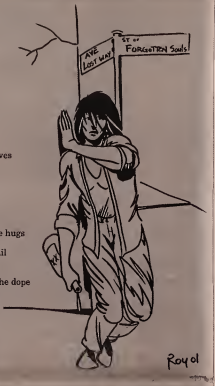
She whispered a prayer wishin' she wasn't there  
as she pictures a page from the past  
a place full of plants where her dad set his traps  
how she wishes the good times would last

When she didn't have drugs she could count on the hugs  
of a man who once stood by her side  
but all she gets now is mail cuz her old man's in jail  
and she cried when he called her tonight

She feels lost without hope and everyone blames the dope  
but the pain goes much deeper than that  
Somewhere in her mind an image frozen in time  
comes alive and without warning attacks

She tries hard to hide all the hell deep inside  
but the Devil starts playing his tune  
It's 9:35 when the night comes alive  
and the darkness creeps in to her room

— D. B. Pawis, 2001



Whether you are staying in the relationship or attempting to make it on your own, you need help. Don't be afraid to ask. If you or someone else report the crime to the police, and if there is enough evidence, the police will take charge of the legal process. Your evidence in court will be a big help. Wife assault is a crime. Often it takes the threat of prosecution or being separated from his family to make an abuser agree to get help.

### • Encourage your partner to get counselling.

Whether or not you have been through a court process, encourage your partner to get counselling.

There are a number of Aboriginal organizations and safe homes throughout the province that can help if you or someone you know is experiencing family violence or abuse in any form.

For a complete list of community based services call (780) 482-6636.



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For the children's sake,  
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in stopping family violence  
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to find out how you can help us end the abuse



# Abused or abuser: family violence can be stopped

by Heather Andrews Miller

Carol Ross knows that the cycle of family violence is one that is especially hard for Aboriginal people to break. "I know because I've been there," she says. With Aboriginal people there exists intergenerational abuse, which stemmed from the residential school system, she says. "The sacred connection between child and parent was broken and we're still trying to recover." We must first of all undo the damage done when many generations of children were raised in residential schools and restore that connection, she says.

As well, there is silence surrounding family violence. The problems aren't acknowledged within the family. If abuse is occurring, it is difficult for the families to go to a shelter or other resources. "What we really need to do is start talking about it," she says. Historically, the Aboriginal way of healing was to talk, and laugh, and sing together. "We've got to get back to doing things by using the traditional methods. We've lost sight of the old ways," she says.

It's especially hard for the person doing the abusing to admit he or she needs help. "There is a lot of shame in admitting that you are abusing your loved ones," she says. "But once the abuser breaks that silence and speaks out, then he or she can take responsibility for the abuse and the first step towards healing has been taken."

Ross was involved in two abusive relationships herself. Her children witnessed many scenes when alcohol abuse combined with physical abuse to make their lives difficult. After she had finally succeeded in pulling herself and her family into a healthier environment and the healing was completed, she went on to work for the Family Violence Prevention Centre at the John Howard Society for four years, helping others make the same difficult journey. "The abusive situations I saw were found in people from all walks of life and from all ethnic backgrounds," she says.

It's also difficult for those being abused to report their problems to authorities, or to reach out for help. "Speaking out may bring further abuse, or the family feels like they have somehow turned against a family member," she states. "It's hard to believe, but most people love their abuser. However, there's a side of their loved one which is not lovable and the abused members are really torn between enduring the abuse and remaining silent." "It's like a tearing of your heart. There is a good side to this person but there's also this painful side," she explains. After a blowout when abuse has occurred, the abuser becomes very remorseful and is very sorry for what has happened, but



they don't know how to stop or where to turn.

Those people who are abusers can learn how to stop this destructive behaviour. "Most have been abused themselves and the cycle just continues from their childhood into their adult life. Unresolved issues continue and the pain is projected onto the ones they love," she says. It also means that the children witnessing the behaviour will likely follow the pattern they see in their everyday lives. Boys may begin to treat their mothers and later their girlfriends or wives the same way they've seen their fathers behave, and girls will learn to be submissive and accept abusive treatment.

The children are further affected by feeling responsible for the abuse. "They are very traumatized by what they are seeing. They get depressed, and they don't know how to cope. At school they have difficulty learning and their relationships with classmates and teachers suffer too," she says. They are always worrying about what is going on at home and they have no stability in their lives. They are torn in their loyalties, as they see one parent abusing the other, and yet they love them both.

Ross urges people whether they are the abuser or the abused — to admit they need help. The Family Violence Prevention Centre is a good place to call, as staff can assess the situation and refer people to an

appropriate program for their situation. "Other folks may prefer to call the crisis line in their community, or one of the shelters for abused families," she says. It's not uncommon for a male abuser to phone a shelter for battered women and ask for help. "In most cases the shelter can do some crisis intervention over the phone and refer them on to someone who can help."

Once the family has support from professionals and have admitted the problem exists the healing can begin.

Ross also feels, however, that getting in touch with the Creator is vital, as well as spending time with Elders. "As well, the healing process will address more than just the abuse. It needs to go back to the beginning, to heal those childhood experiences and then look at what is happening now," she explains. "It takes a combination of factors to bring about the healing but everyone experiencing abuse in their lives can start the process today by calling for help."

Sharon Christmas is acting coordinator at Edmonton's Family Violence Prevention Centre and agrees wholeheartedly with Ross. "I think the most important thing is that the abusers take the steps necessary to begin a pattern of recovery. They can learn how to behave differently, to problem solve, to resolve conflicts in a different way," she says.

The healing of the whole family cannot begin until this one key person takes the first step towards healing. Couples may even have to separate temporarily to work out individual issues and reunite later. Others remain together but recognize that they still need to work on those issues separately, she says. "There are programs for men and for women, and both can be helped to learn new behaviours."

"Call us," she says simply. "We can direct those involved to programs which will stop the cycle of abuse and begin the healing process."

The Family Violence Prevention Centre can be reached at (780) 423-1635.



Saluting everybody that  
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# Number of Elder abuse cases continues to rise

by John Copley

"Abuse continues into old age. Statistics (1997) show that 42 percent of older women have been victimized by a spouse, while elder men were most often victimized by an adult child."

Page 4, Statistics Canada Report: Family Violence in Canada, A Statistical Profile 1998

It's been more than three years since that statistic (above) was announced and in the time that has passed, nothing has been gained but much has been lost. According to a recent announcement by the Edmonton Police Commission, reports of Elder abuse have more than doubled since a special team of police and social workers began to investigate the abuse of seniors in 1998.

Investigation team member, Detective George Doerksen, says more than 600 seniors have received help but "it's our belief that we have only scratched the surface."

Elder abuse also continues to grow in Canada's First Nation communities, as it does within the country's other Indigenous populations. The increase in calls that report Elder abuse indicate that the message, "Don't Put Up with Abuse, Call for Help!" is getting through. However, the new figures also offer evidence that not everyone is heeding the advice and that the number of people who would abuse their senior citizens, those they've traditionally been trained to protect and admire, is rising. Elder abuse can come in numerous forms, some obvious, others much more subtle.

Elders can be abused and traumatized in numerous ways and that is one of the reasons it's so important to make contact once in a while, to phone regularly and to check in with elderly friends and family if you have any concerns about their wellbeing. According



to spokespersons at the Nechi Health Promotions Institute in St. Albert psychological/emotional abuse, financial exploitation, sexual abuse, medication abuse, civil and human rights violations as well as both active and passive neglect are some of the main concerns that elderly people have to deal with.

Psychological or emotional abuse is defined as any act, including confinement, verbal assault, isolation, humiliation, intimidation and any other behaviour that diminishes the dignity, identity and/or self-worth of an Elder or any other individual.

Financial abuse, often perpetrated through the misuse of an elderly person's assets and personal funds, can also come about as a result of obtaining property and money without knowledge and full consent of the elderly person being abused, whether or not competent to manage their own affairs.

Sexual abuse includes any sexual behaviour directed towards an elderly person without his or her full knowledge and consent and can include sexual assault, sexual harassment or use of pornography in the presence of a senior.

Medication Abuse stems from the misuse of elderly person's medication and prescriptions and usually results via an abuser withholding medicine or doing it out in overdose quantities.

The denial of civil and/or human rights is one of the most common forms of Elder abuse. Denial of an elderly person's fundamental rights can include such

things as withholding information, denying privacy, refusing visitors, restricting freedom of movement and censoring and making decisions for an elderly person that is perfectly capable of making his or her own decisions.

Neglect of the elderly comes in two forms, active and passive. The first comes about with the intentional withholding of the basic necessities of life, slowing or stopping regular care or leaving bedridden elderly to fend for themselves by not returning to give them the care they need. Passive neglect is described as the failure to provide basic necessities because of a lack of experience, information or ability.

Although violent acts can be leashed upon any member of a family unit, it is women who are most often the recipients of abuse and violence. The federal government of Canada doesn't take family violence lightly. Neither does the Province of Alberta. That's one of the reasons why the province's annual Family Violence Awareness initiative, not unlike that offered via Health Canada, has been a success since its inclusion within the Alberta Family and Social Services ministry in 1984. The Prevention Against Family Violence Act is an Alberta law designed to protect all family members - including seniors, children, men and women, from family violence.

The national awareness campaign primarily promotes public awareness of the risk factors of family violence and the need for public involvement in responding to it. The Alberta initiative is intent on delivering vital information to the public in an attempt to make its citizens aware of the law and how abused family members can best access that law.

Spokespersons at the Office for the Prevention of Family Violence (OPFV) say there are three different kinds of protection available under the Act. They also explain that family violence doesn't necessarily mean that someone is getting beat up all the time. "The Act," explained OPFV, "defines family violence as injuring or threatening to injure a family member. Family violence includes instances of damaging or threatening to damage property, not allowing a family member to leave the home and sexual abuse."

The law is designed to protect family members, but in actuality it helps to ensure the basic rights of all Albertans when it comes to being bullied, viciously manipulated, beaten, starved, threatened or abused. The Protection Against Family Violence Act (PAFVA) protects the rights of men and women, whether married, divorced, separated, living together in an intimate relationship or having had a relationship that is now over. The law also protects children in the care and custody of the individuals listed above. In addition, men and women who are parenting one or more children, regardless of their marital situation and regardless of their relationship with the abuser, are also protected under the PAFVA. Senior members of the family, as well as any others who are related by blood, marriage or adoption, are also covered under the laws governing family violence. The Act also protects people who live together, where one person has legal care and custody over the other. More information about Elder abuse and family violence can be obtained by contacting the Alberta or Canada Health office nearest your place of residence.

Don't permit abuse to take a foothold in your home - protect your family and report cases of abuse to your local police or social service agency department.

Family violence and abuse are community concerns... We salute the efforts to assist victims of violence

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We salute the efforts of all those seeking the healing path

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We do need your help too, call 1-807- 537-2242 to find out how you can help

Métis National Council of Women's Project  
Mitôwin Kiyowash-tayon, The Silence is Deep:  
Stop the cycle of violence and the silence  
in which women suffer



Sheila D. Genault  
PRESIDENT

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Counselling and support are also available to women who need help

If you suffer from abuse call

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## cd review

## This Northern Girl

by Cindy Scott

Recorded at Homestead Recorders, Edmonton;  
Mastered by Barry Allen  
Review by John Copley

This year's first annual Indian Summer Music Festival introduced more than a dozen Aboriginal entertainers to the stage, some well known, others just starting out. One of the first entertainers to be introduced was Cindy Scott, a Métis singer who makes her home in Edmonton. If you weren't among the first to arrive for the end of August event, chances are you missed her 15-minute repertoire of songs. But not to worry — her favourite songs have been recorded and are now available to the public. Entitled *This Northern Girl*, Scott's first CD release offers 46 minutes of music you won't want to pass up. Accompanied by an outstanding seven-piece band, three more than travel with her on tour, Scott's music is both melodic and meaningful and meant to stir the heart as well as the imagination. It does both.

Spurred by loneliness, sorrow and regret, the same trio of woes that gives country-flavoured music its popularity, *This Northern Girl* offers music lovers a dozen songs that will be easily identifiable to anyone who's ever been in love, lost a love or been forced to raise a child alone because love has run cold.

"I guess some people would call them healing songs," said Scott, "but I wasn't actually designed with that in mind," the CD says, in an interview that discussed the content and context of her work. The artist admits that some of the music on her new CD was written about events in her own life, as well as the lives of those close to her.

"I'm affected by what is going on around me and I believe it all comes out when I sit down to write a song," she said. "I just want people to know that despite the way things look and feel when things go wrong, all can be overcome. Despair is a short-term

## CINDY SCOTT

## This Northern Girl

situation; overcoming odds is nothing new — it's what we are used to."

These are songs from the heart, songs that stir emotion, songs that stimulate the memory, songs that offer hope where there is despair, love where there is indifference, tolerance where there is misunderstanding. Songs, says Cindy Scott in her lyrics, that make love worth seeking and life worth living.

The cover song, *Northern Girl*, is about the difficulties of living and being alone in a cold northern climate. *Rain Falling* deals with a subject familiar to every music lover and anyone else who's ever wondered what their next step in life will be. Uncertainty of situation creates a song that offers answers to loneliness and suggestions for happiness. *Looking Back* is just that — lessons learned the hard way and

not to be repeated.

Three of the songs, *A Child*, *Sam's Song* and *Look What I've Done* all deal with raising a child alone, without the benefit of both mother and father. Initiated by personal experiences and the feelings and despair of close family members, each deals with the difficulties but each also embraces the moment to assure listeners that the love of a child and the great self-respect and satisfaction ones gets from raising a baby to adulthood, is worth all costs.

Now *He Can Fancydance* is a look into the life of a residential school survivor who made it through the crisis only to succumb to the pressures of indifference and injustice brought on by the consequences of a failed system. *Bird in a Cage* deals with suffering in silence, biding in what must come out, protecting oneself by hiding the truth or by pretending those bad things really didn't happen.

"Life and love go hand in hand," said Scott, during our interview. "Without one the other can not be. We learn through our mistakes and we learn through our challenges. These songs represent those challenges."

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To purchase the CD, or to book Cindy Scott and her troupe of players for a conference (preferably one that deals with special issues) or other live performance send an email to: [northerngirl@nucleus.com](mailto:northerngirl@nucleus.com).

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Through its Aboriginal Education Awards Program, Petro-Canada has been a leader for Aboriginal youth who are pursuing careers in engineering, business and the sciences. Created in 1985, this program has invested more than \$723,000 in scholarships to assist young Aboriginals with their post-secondary schooling. "This program affords us a good opportunity to help bright and talented individuals to further their education and be better positioned for their future", says Hazel Gillespie, National Community Investment Manager at Petro-Canada. "We extend our sincere congratulations to all of this year's award recipients and we look forward to continuing this initiative and to working in other ways to assist Canada's Aboriginal community".

To obtain further information about the awards program you can contact  
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Petro-Canada has always believed that our country's most valuable resource is the energy of talented people. Today we would like to salute those who stand first among our first peoples, who by hard work, dedication and energy are the recipients of a Petro-Canada Aboriginal Education Award.



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*Recipients*



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*Elizabeth Brownrigg*

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*Clint Davis*

*Brandi Halls*

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*Lindsay Heal*

*Eric Holt-Leclerc*

*Celeste Lowe*

*Chris McNabb*

*Tommy Moorhouse*

*Jennifer Orr*

*Daniel Proulx*

*Eric Robitaille*

*Marc Scrimshaw*

*Sarah Williams*

# Don Burnstick spreads the word about alcohol abuse

by John Copley

Alcohol maims. Alcohol kills. Alcohol has no conscience. The negative effects delivered to the human body, and all of its integral parts, through the consumption of alcohol are something we all have to take a little more seriously.

Those were the messages conveyed to St. Albert grade 8 students by addictions counsellor, comedian, M.C. and all-around outstanding First Nations entertainer, Don Burnstick, during the city's first ever hands-on participation during the 14 year old National Addictions Awareness Week (NAAW) campaign.

The St. Albert Youth Community Centre sponsored the NAAW events held in St. Albert, located immediately north of Edmonton on Highway #2. Last year the centre completed a random survey on youth awareness about drugs and alcohol in St. Albert, only to find that full awareness about the subject was almost nonexistent in the city.

Burnstick conducted two workshops on November 14 that dealt with effective strategies for working with youth and the way sex, drugs and alcohol affect youth development and growth. He is a well-known and gifted entertainer whose stage presence, even without a stage, is remarkable. On November 15 he performed in a one-man, two-act play before a full house of grade 8 junior high school kids in the large banquet rooms at the back of the St. Albert Inn, the host venue for the two-day event.

The community play, entitled *I am Alcohol*, was not only acted out by Burnstick, he also wrote and choreographed the entire 50 minutes of dialogue, mime, voice impersonation and out-of-body improvisation. Don Burnstick did an outstanding job of relaying just what damage and atrocities alcohol is capable of committing, not only to the body, but also to the mind and soul. Chanting and crying and laughing, sometimes in a manic manner not unlike that of a traditionally evil movie villain, Burnstick got his point across. The looks on the kids' faces told the story. And when Burnstick entered into the final moments of his play, disclosing that the story he'd just told was true about his own family torn apart by alcohol and fallen esteem, the teacher chaperones were noticeably moved.

Burnstick's final performance during the St. Albert-held NAAW event took place on the evening of November 15 when he hosted a fund-raiser comedy show at the St. Albert Inn, with proceeds earmarked for the city's youth centre.

When preparation for the NAAW event was underway, the St. Albert Youth Community Centre had planned to hold a youth conference to coincide with the event but low registration forced them to cancel those plans. Youth club Executive Director, Al Failing, said St. Albert "yet quite ready for such an event."

"While the issue seems to be gaining more awareness," he said, "our community has to go a further distance in recognizing the importance. This has just been the first level of intervention."



THE LEGEND OF SENE TWO RETURNS.

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Coming Ashore



# LEGEND

The Deceitful Man is provided by the Lac La Ronge Band, Curriculum Resource Unit who are dedicated to providing quality educational resources to all the people of the First Nations.

## The Deceitful Man

Collected and illustrated by James Ratt; told by Betsy Charles

One day, two young women went berry picking along the banks of a river. Suddenly, one of the girls screamed and pointed to a strange Indian lying dead along the shore.

They did not touch the man but walked around him to see if he had any arrowheads sticking out of his body. They could find no wounds and wondered how he died.

The prettier of the two girls said, "I will stay here and look after the body so that nothing touches it while you run to the camp and get the chief."



The other girl was worried because the strange Indian's friends might come looking for him. "They will kill you out of revenge," she told the prettier girl.

"I have my bow and arrows and I'm a very good shot," replied the first young woman.



The second girl ran five miles along the river to the village while the pretty girl sat under some willows where she could see well if anyone came near the shore.

The "dead" Indian suddenly jumped up and grabbed the girl. "I am going to make you my slave!" he said. He had played dead when he saw the two girls come along the shore.

The girl fought hard but the young man was too strong. He subdued her and tied her up with leather thongs. Then he put the girl over his shoulder and carried her to his canoe which he had hidden in the tall grass along the shore.



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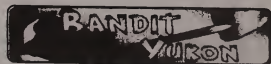
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Meanwhile, the other girl had run into camp and told the chief and the men about the dead Indian. They all gathered around her and listened carefully to her story. When she had finished, the chief selected some men to follow the girl to the spot where her friend was waiting with the dead Indian.



When they arrived at the place there was no sign of the girl or the dead Indian. But soon the men found traces where a canoe had been pulled up and then pushed off the shore. The men ran downstream and searched the bushes along the way. While they were resting, they heard a woman shouting not far away.

They remained silent until they heard the call again. Quickly they jumped up, grabbed their weapons and continued to run along the shoreline. Ahead of them they could see that the Indian had snagged his canoe on a tree limb. As he was trying to free the canoe, the young girl had managed to untie herself and jump into the river. Her rescuers feared to shoot their arrows because they didn't want to chance hitting her.



Across the river, could be seen three strange Indians who were waiting for their partner to come across. At the same time, the girl swam ashore where the men from the camp helped her out of the water. Her kidnapper tried to swim toward his friends, but the current was too strong and pulled him under.

The strange Indian was never seen again. His waiting friends dragged another canoe from the bushes, got into it and then glided downstream and out of sight.

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# Focus on Wetaskiwin

## Wetaskiwin ~ city in motion

Founded in 1892 as Siding Sixteen of the CP Rail line, Wetaskiwin was incorporated as a city in 1906. As one of the Province's oldest cities Wetaskiwin has maintained its link to the past through the restora-



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tion of historic landmarks and the development of museums.

Through programs such as the Main Street Program the downtown core has been revitalized and eleven of the historic buildings have been restored to their original splendour, many featuring hand painted historical murals.

Highlighting this emphasis on the past are the local museums. The Wetaskiwin & District Museum features recreations of a general store, hotel room and a garage from the city's early days. The Reynolds-Alberta Museum houses some of the finest restored vintage vehicles found anywhere, including a one-of-a-kind 1929 Duesenberg Phaeton Royale and a 1922 Hupp Yeats electric car. Located on the same grounds as the Reynolds-Alberta Museum is the Reynolds Aviation Museum/Canada's Aviation Hall of Fame. Here, the pioneers of aviation and the aircraft they flew are celebrated and honoured.

In addition to these permanent attractions Wetaskiwin is also positioning itself to become a major player when it comes to hosting special events. Having hosted the Alberta Summer Games in 1993 the community is eager to host many more events. For 2002 Wetaskiwin has become a partner in the Viking Cup World Prospects Invitational Hockey Tournament hosted by Augustana University College - the

second rated junior tournament in the world. In February of 2003 the city will host the Alberta Special Olympics Winter Games and Floor Hockey Championship.

Originally Wetaskiwin's economy was agriculture based. Over the years the city's economic base has grown to include agricultural products, distribution, tourism, oil and gas. More than 600 businesses in Wetaskiwin cover a wide spectrum from retail to trade services and include the Western Canada Distribution Centre for Home Hardware as well as an Armstrong Cheese Company plant. In spring of 2002 the Co-op will be opening what is expected to be the largest farm supplies store in all of Canada and possibly North America. This store will sell not only farm supplies but home and garden supplies, hardware and clothing. Also of interest to visitors are the antique stores. Despite its size, Wetaskiwin features a fine selection of antique stores for those who appreciate items from another era. The "Jewel" of the Wetaskiwin business community is the "Auto Mile", home to seven major auto dealers and giving the City the distinctive title of "Car Capital of Canada" with the highest per capita auto sales in the country.

Wetaskiwin is a vibrant community that gives residents and visitors alike the best of both worlds - big city amenities with small town warmth.

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## Wetaskiwin: restored history and modern lifestyle

Wetaskiwin is one of Alberta's oldest cities, founded in 1892 and incorporated as a city in 1906. It has maintained its link to the past through the restoration of its historic landmarks as well as through the development of its museums. Take a walking tour of downtown where 11 historic buildings have been restored to their original splendour, many featuring hand-painted historical murals. Interpretive signage directs the visitor from the first point of the tour to the last. The Wetaskiwin & District Museum houses displays of the city's history dating back to the days of the pioneers, including recreations of a general store, hotel room and garage.

The Reynolds-Alberta Museum contains some of the finest restored vintage vehicles found anywhere. The star attraction is a one-of-a-kind 1929 Duesenberg Phaeton Royale. Others include a 1911 Hupp Yeats electric car and a 1940 Chevrolet half-ton pickup. Vintage car rides are available through the summer. Situated on the Reynolds-Alberta Museum grounds is Canada's Aviation Hall of Fame, where the pioneers of aviation, and the aircraft they flew, are celebrated and honoured. The Hall's collection features a 1940 de Havilland Tiger Moth, a 1943 Boeing Stearman and a 1939 Fleet Finch. For the adventurous, vintage airplane rides are available.

The Reynolds Museum/Reynolds Aviation Museum, owned by collector Stan Reynolds, is one of the most significant Canadian collections of vintage aircraft and related articles. Open seasonally, it is well worth the visit for anyone interested in transportation and/or military memorabilia.

The City of Wetaskiwin offers a great shopping experience. Browse through one of the seven local antique stores. Whether you are in the market for a primitive kitchen cupboard, some war memorabilia or a small collectible, you're sure to find it in Wetaskiwin. Our historical downtown is filled with gift and fashion boutiques, restaurants and galleries. Or visit the shops and services at the Wetaskiwin Mall. Stop in at one of our numerous restaurants, sidewalk cafes or the teahouse!

Mark your calendar for August 15th to the 19th when Wetaskiwin hosts Pioneer Days. This old-fashioned county fair includes amusement rides, a parade, live entertainment and much, much more! This year we will be hosting our annual Jig

## 2002 Wetaskiwin Calendar of Events

20 January	Wetaskiwin Snow Drags (Reynolds-Alberta Museum)
08-09 February	Sunburn 2002 Beach Volleyball Tournament (Drill Hall)
15-17 February	North Central Alberta Poultry Association 26th Annual Poultry Show (Drill Hall)
March	The David Thompson Story (Wetaskiwin and District Museum)
12-14 April	Wetaskiwin Special Olympics Parkland Floor Hockey Tournament (Drill Hall)
17 May (opening)	Women of Aspenland (Wetaskiwin and District Museum)
06 June (opening)	The War Years Remembered (Wetaskiwin and District Museum)
08-09 June	History Road (Reynolds-Alberta Museum)
16 June	Father's Day Fishing Derby
01 July	Canada Day Celebrations (various locations)
15-18 August	Pioneer Days (various locations)
31 Aug. - 02 Sept.	Harvest Festival (Reynolds-Alberta Museum)
20-22 September	2nd Annual Autumn Gold Tennis Classic
29 September	1st Annual Wetaskiwin Turkey Trot
Fall (opening)	Early Wetaskiwin Churches (Wetaskiwin and District Museum)
18-19 October	Poinsettia Craft Sale (Drill Hall)
30 Nov. - 02 Dec.	Gingerbread and Glitter (Drill Hall)
Dates and events are subject to change.	

'n Reel fiddling contest, featuring a grand prize of a \$5,000 recording contract. For other community and regional special events contact our tourism team at 1-800-989-6899.

The Wetaskiwin Public Library is located at 5002 51 Avenue and is a good resource for current books, magazines and reference materials. For hours of operation, please see our website: <http://city.wetaskiwin.ab.ca/library>.

Two beautifully maintained golf courses are available. Loons is a nine hole golf course located on Highway 13 east, directly across from the Lions Campground. The Wetaskiwin Golf Club features an 18 hole public golf course set in a serene park like setting.

By-The Lake Park is a superb day-use facility featuring connections to a network of city-wide walking/bike paths. The park features a 17 acre stocked lake and offers year round activities including canoeing, a water playground, skating on the lake with change rooms in the Knights of Columbus Park Centre, cross country ski trails, and a chance to view nature year round. An on-site concessions offers everything from ice cream to skate rentals.

Two civic arenas are available for hockey, skating, and community events while curlers compete nearby at the eight-sheet curling rink. Other recreational facilities include four tennis courts, eight ball diamonds, one football field, an indoor swimming pool, track facilities, a bowling alley and two bingo halls.

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Wetaskiwin is also home to Sunset Speedway, Central Alberta's only paved oval track. Nearby recreational areas such as Pigeon Lake offer a variety of summer activities including water-skiing, sailing, hiking, fishing and swimming.

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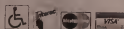
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## The legend of Wetaskiwin

A long time ago, when Alberta was still a wilderness and the buffalo roamed the plains, the Cree and the Blackfoot were bitter enemies. The Blackfoot lived to the south of the Red Deer River, and the Cree lived to the north. The river was the line that divided each tribe's hunting grounds. During the summer months, when the buffalo migrated to the north, the Blackfoot would follow them across the river and north into Cree territory. This angered the Cree so there was always a state of war between the two tribes.

In about the year 1867 the Blackfoot had a young chief named Buffalo Child, and the Cree also had a young chief whose name was Little Bear. These two young chiefs were loved by their tribes. There was no one stronger or braver in their tribes. The two chiefs had not yet been in battle together, but they waited for the day when they could prove who was the better man to the Great Manitou, the spirit of the Indian people.

In the late summer the Blackfoot had entered Cree territory. The Cree were upset about the invasion and were getting ready for battle. The Blackfoot decided to plan a surprise attack that night. Before they could do this they needed one of their leaders to spy out the enemy's position and later to take charge of the night attack. The Blackfoot chose the young chief Buffalo Child.



He departed at once on his mission, travelling alone and heading to the range of low hills, which lie to the north and west of the present city of Wetaskiwin. From this point of view he would be able to get a good view of the land around.

At the same time, the young Cree chief Little Bear, had the same plan, and as it happened the two enemies arrived on opposite sides of the same hill. They crept up through the brush and, emerging in a little open space in the hilltop, came suddenly face to face.

The two men stopped immediately and for a full minute they stood, glaring at each other in silence. Then the Blackfoot laid aside his rifle and said, "I do not need my rifle. With my bare hands I will break you in two." The Cree chief, armed with only a knife, tossed it into a bush.

The battle then began. They locked in a tight embrace; they swayed back and forth straining and tugging. For almost an hour they struggled. They were so evenly matched neither could gain the advantage. At last they drew back and decided to rest for a while.

The Blackfoot fumbled at his belt and brought forth a beaded buckskin bag, from which he produced a pipe and tobacco. The Cree did the same, but found his pipe

had been broken in the battle.

Little Bear was upset and watched the other fill his pipe, light it, and puff happily. Buffalo Child knew what Little Bear was feeling and enjoyed seeing his enemy hurt. Suddenly as if by impulse, he held his smoking pipe out to the Cree. Swiftly Little Bear grabbed the pipe and took a deep puff.

During his puff he realized what he had done. They had smoked together the common pipe. This was the sacred pledge of friendship and peace, which was unbreakable by tradition.

At last the Cree spoke, "My brother," he said softly, "we did not mean to do it, but we have smoked the peace pipe together. From now on we must be friends, and because we are chiefs of our tribes, our people must also be friends and stop our war."

The two then went back to their tribes to tell the older chiefs what had happened on the hill that night. The two tribes then met on the hill and again passed the peace pipe and made vows of friendship and peace for ever more.

Ever since that time there has been peace between the Blackfoot and the Cree and the hills where these events took place has been known as Wetaskiwin Spatinow, which means "the hills where peace was made."

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# Alberta lawyers say they'll fight allegations of fraud

by Ennis Morris

Two Alberta lawyers are maintaining their innocence and say they'll go to court to fight allegations by the Law Society of Alberta that says they've been somewhat less than honest in their dealings with both the federal government and with numerous members of the four First Nation communities located at Hobbema.

The law society has accused two lawyers with the Wetsaskiw-based law firm, Sockett and Associates, Brian Mardy and Kenneth Sockett, of inappropriate behaviour in their dealings with trust funds belonging to minors of Hobbema's First Nation communities. Both lawyers said they would appear in court next January to answer charges that they employed "deceit, falsehood and other fraudulent means" when submitting statements of accounts to be paid from the trust funds of First Nations minors.

Anyone who has lived in Alberta for a year or two knows that Hobbema, one of the province's wealthiest and most progressive Aboriginal communities, has a unique way of distributing the oil royalties they receive from gas and oil wells operating on the four (Erminekin, Montana, Louis Bull and Samson) First Nation communities that reside there. A portion of the royalties are divided among the youth and held in trust until they reach their 18 birthday, at which time they gain access to the cash that has been put away for them. Figures vary but the average lump-sum pay-



*Ennis Morris*

ment ranges between \$80,000 and \$180,000. The law society alleges that the two lawyers, Mardy, an associate of the firm and Sockett, a senior partner and principal of the firm, who holds a designation as Queens Counsel, not only charged trust accounts for services that were never performed, but also charged the trust funds of some minors for legal services performed for others. Claiming that the two lawyers



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activated "a scheme of enticing clients by making payments of money to them which would not otherwise be accessible to them." Neither lawyer returned calls to *Alberta Native News* but a Samson Cree Nation official who asked to be left off the record indicated that some of the charges could stem from earlier allegations of loan-sharking to teens before they reached the age of maturity.

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# Protecting Mother Earth



## Debris timber harvesting project will benefit many

The Chemawawin Cree Nation's new Debris Timber Harvesting Corporation is now operational, taking advantage of an existing resource to add to the economic development of the community.

The creation of the corporation was made possible with funding by the Department of Indian Affairs and Northern Development, Chemawawin Cree Nation and Manitoba Hydro.



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"Chemawawin Cree Nation will see immediate benefits from the creation of this project," said Chief Clarence Easter. "New training and employment opportunities will continue to expand as the company grows. This project has the potential to revitalize our economy, taking advantage of the natural resources that surround our community."

"This project provides a strong base for Chemawawin Cree Nation to fulfill its economic objectives and to secure long-term, meaningful employment opportunities for its community," said Robert Nault, Minister of Indian Affairs and Northern Development.

"It is a wonderful example of the kinds of benefits that can be attained when First Nations, governments and businesses work together in partnership. It is also extremely beneficial for the environment."

"The Chemawawin people have demonstrated their traditional spirit and resourcefulness in developing this opportunity," said R.B. Brennan, President and CEO of Manitoba Hydro. "Manitoba Hydro shares a mutual interest with the Chemawawin Cree Nation in the wellbeing of Cedar Lake, and with this in mind, we at Manitoba Hydro are pleased to support this innovative endeavour."

The Chemawawin Debris Timber Harvesting Corporation will salvage debris timber from Cedar Lake, Manitoba and transport the chips to The Pas, Manitoba for use in making quality cardboard package materials.

The newly incorporated business is wholly owned by the Chemawawin Cree Nation. The Cree Nation currently has exclusive rights to salvage the timber in and around the shoreline of the lake. It is estimated that in year five of operations the business will harvest, chip, transport and sell 15,400 cubic metres of the timber salvage. At that rate of harvest, conserva-

tive estimates indicate that the supply will last for 60 years.

This project will introduce 21 new jobs into the community. There will be extensive training in the areas of production planning, scheduling, safety procedures, mechanical maintenance, and reporting systems for management and staff.

In future years there are several markets identified for use of the debris timber. For example, the chips may be used in the manufacture of chipboard for

concrete forming, hardwood chips in the manufacture of press board furniture, and as "green" air filters for use in box operations.

Total cost of the project is \$1.6 million. The Department of Indian Affairs and Northern Development provided a total contribution of \$250,000 through the Resource Acquisition Initiative (RAI). The RAI assists First Nation communities to acquire natural resource permits and licences by funding resource-sector and related business opportunities. Financing in the amount of \$1 million was provided by Manitoba Hydro, while the Cree Nation provided the remaining \$350,000 through cash and commercial financing.

Debris timber was created when over 1,100 square kilometres of forested land was flooded in 1964 by the development of the Grand Rapids Hydro project. Estimates of the volume of debris timber floating in the lake, beached on its shores, or on its bottom range from 1,000,000 (60-year supply) to 2,800,000 (150-year supply) cubic metres. Chemawawin Cree Nation and Manitoba Hydro have been working together to clean up debris timber from Cedar Lake since 1997. First attempts were aimed at gathering the debris timber and burning it. In 1998 the potential for making use of the timber was examined. Testing results showed that the debris timber chips could be used to produce high quality kraft pulp for paper.



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# Tusk Energy's joint venture partnerships going full steam ahead

by John Copley

TUSK Energy Inc. is a public company engaged in the exploration, development and production of oil and gas in Western Canada. The company's active drilling program has seen TUSK participate for an average 30 percent working interest in the 26 wells it's been involved with this year. The program has progressed well in 2001, producing more than 1,060 barrels of oil per day, or about 60 percent more than was produced during the first quarter. Much of the company's success, says TUSK Energy President and Chief Executive Officer, Norman Holton, P. Geol., has come about as a result of successful joint ventures with several of Alberta's First Nations communities.

"We are currently involved in several joint venture projects with Alberta First Nations," Holton told *Alberta Native News* during a recent interview from the company's Calgary-based headquarters. "We believe that the ventures we have with Keyano Pimee Explorations in north eastern Alberta will soon become the most significant property for TUSK." The Keyano Pimee Exploration Company Ltd. is a wholly owned capital venture project shared by the Saddle Lake and Whitefish Lake First Nations. TUSK/Keyano drilled four wells and recompleted another last year and that success has seen the drilling of another half dozen wells this year.

"TUSK Energy acquired Auburn Energy Ltd. in May of 2000," explained Holton of the move that saw Auburn's gas and oil agreements with the two First Nation communities become vital projects for the new owners. "After an investment of \$5.2 million in cash and shares for the purchase, and nearly one million dollars in capital expenditures to year end," added Holton, "TUSK has an asset worth approximately \$10.4 million." The deal with Auburn, now a 100 percent subsidiary of TUSK Energy Inc., gave the latter access to 105 sections of First Nations land for exploration and development and allowed TUSK to expand its exploration group.

An additional joint venture agreement was also worked out last year with the Alexis First Nation near Glenevis. Drilling was to commence earlier this year but so far no results have been announced.

"Our First Nations ventures, for the most part, have been very successful," said Holton, who added that nine of the company's 26 new wells have been drilled on First Nations land. "With the purchase of Auburn, we also acquired its joint venture agreements, which included interests in seven producing wells. They've been successful. We are happy to report that TUSK is currently operating more than 75 percent of its production and most of its exploration prospects."

Other than the company's Saddle Lake and Whitefish Lake First Nations joint venture projects, TUSK is involved in projects such as those at Mockwap (light oil and natural gas production and development) and Strachan (natural gas exploration/development and production) as well as heavy oil development projects in Silverdale and Epping, Saskatchewan. Light oil production is also being carried out in several Alberta locations, including Spirit River, Ledoux, Villersden Green and Progress. Gas production is taking place at Lacombe, Carvel and Gilly. "We are confident that our growth, and that of our partners, will continue throughout the next quarter and into 2002," said Holton, who added that the company's growth strategy, which emphasizes gas exploration, risk reduction and acquisitions as its primary reasons for early and continued success, "has been quite effective."

The Saddle Lake and Whitefish Lake joint venture projects have "led to successful gas exploration, highlighting the gas emphasis of the company," said Holton. "The gas reservoirs on the joint venture lands occur at shallow depths and require relatively minimal expenditures for exploration and development. During 2001, we have continued to focus on balance and diversification in an effort to



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provide the best return for the shareholders while keeping both exploration/development and financial risk exposure at acceptable levels."

Northeastern Alberta is well-known for its rich deposits of both crude oil and natural gas. Nearly 60 percent of the lands surrounding the Saddle Lake First Nation community have gas wells on them. 14 wells on TUSK's joint venture lands at Saddle Lake are either producing gas or are being tied in to one of the numerous pipelines that pump the product to market. The joint venture lands at Saddle Lake include more than 40 sections that have not yet been evaluated. Seismic photographs of some areas were shot by the company earlier this year and evaluation projections are expected later this year or in the spring of 2002.

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# Economic & Resource Development

## Economic expansion set for Blue Quills Reserve

A federal government investment of \$1 million will assist Blue Quills Reserve of northeastern Alberta in expanding its long-term economic development opportunities.

Blue Quills Reserve, an urban commercial reserve located just outside of St. Paul in northeast Alberta, was formed 30 years ago by seven First Nations in northeastern Alberta. There are no permanent member residents or private housing on the Blue Quills Reserve. The seven First Nations are the Beaver Lake Cree Nation, Cold Lake First Nations, Frog Lake First Nation, Heart Lake First Nation, Kechewin Cree Nation, Saddle Lake First Nation and the Whitefish (Goodfish) Lake First Nation #128.

Subsequent to forming Blue Quills Reserve, the Blue Quills College and Trades Training School was established, with the initial intent of providing full or part-



*Floyd Blodue.*

### NOTICE OF MEETING

RE: BOARD ORDER NO. 9601-1

ALBERTA TRANSPORTATION

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TAKE NOTICE that the Highwood Storage and Diversion Plan Joint Review Panel will hold a public meeting at the Elk's Hall, Okotoks, Alberta on DECEMBER 1, 2001, at 10 a.m. The purpose of the meeting will be to review progress on the development of Phase 1 of the Highwood Management Plan and on meeting the conditions of Board Order 9601-1. Alberta Transportation will also present the results of its Comparative Site Assessment, which evaluates the advantages and disadvantages of three off stream storage sites.

Interested parties are invited to attend the meeting and make presentations on the above items. All parties who intend making presentations to the Panel are requested to provide written summaries of their presentations to the NRCB offices (4th Floor Sterling Place, 9940-106 Street, Edmonton, AB T5K 2N2) by November 21. These summaries will be made available to the public by way of the NRCB website ([www.nrcb.gov.ab.ca](http://www.nrcb.gov.ab.ca)) and at the December 1 meeting.

Dated at Edmonton, Alberta on October 9, 2001.

For information please contact:

John Thompson, Natural Resources Conservation Board, 4th Floor, Sterling Place, 9940-106 Street, Edmonton, Alberta, T5K 2N2 Phone: (780) 422-1977  
Robyn-Lynne Virtue, Canadian Environmental Assessment Agency, 13th Floor, Forterra Building, 200 Sacre-Coeur Boulevard, Hull, Quebec, K1A 0H3 Phone: (819) 953-0692

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REF: ORDONNANCE DU NRCB NO 9601-1

MINISTÈRE DES TRANSPORTS DE L'ALBERTA

PLAN DE STOCKAGE ET DE DIVERSION DES EAUX DE LA RIVIÈRE HIGHWOOD

VEUILLEZ PRENDRE NOTE que la commission d'examen portant sur le plan de stockage et de diversion des eaux de la rivière Highwood tiendra une réunion publique au Elk's Hall, à Okotoks, en Alberta, le 1<sup>er</sup> DÉCEMBRE 2001 à 10 h. Cette réunion a pour objet de prendre connaissance des progrès réalisés à l'égard de la mise au point de la phase 1 du plan de gestion du bassin de la rivière Highwood et de satisfaire les conditions de l'ordonnance du NRCB 9601-1. Le ministère des Transports de l'Alberta divulguera également les résultats de son évaluation comparative des sites, laquelle évalue les avantages et les désavantages de trois sites de stockage hors cours d'eau.

Nous invitons les parties intéressées à assister à la réunion et à faire des présentations sur les sujets mentionnés ci-dessus. Les parties qui prévoient faire des présentations à la commission sont priées de remettre des résumés de leurs présentations par écrit au bureau du NRCB (4<sup>e</sup> étage, Sterling Place, 9940-106 Street, Edmonton, Alberta T5K 2N2) avant le 21 novembre. Ces résumés seront mis à la disposition du public sur le site web du NRCB ([www.nrcb.gov.ab.ca](http://www.nrcb.gov.ab.ca)) ainsi qu'à la réunion du 1<sup>er</sup> décembre.

Fait à Edmonton (Alberta), le 9 octobre 2001.

Renseignements:

John Thompson, Natural Resources Conservation Board / Office de conservation des ressources naturelles, 4<sup>e</sup> étage, Sterling Place, 9940-106 Street, Edmonton (Alberta) T5K 2N2 Téléphone: (780) 422-1977

Robyn-Lynne Virtue, Agence canadienne d'évaluation environnementale, 13<sup>e</sup> étage, Edifice Forterra, 200, boulevard Sacré-Cœur, Hull (Québec) K1A 0H3 Téléphone: (819) 953-0692.



Canadian Environmental  
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d'évaluation environnementale

time courses to bridge the gap between education levels attained through residential schools and those needed to qualify for secondary education, workshops required for personal or community development, and skilled employment.

The Blue Quills reserve now consists of college facilities, trades training facilities, commercial development and recreational, cultural and spiritual grounds.

The seven First Nations want to train their members for jobs and business opportunities in the burgeoning local oil patch. They intend to increase the use of Blue Quills Reserve as their training and development centre. Blue Quills is earmarked for extensive industrial park commercial development as the hub of the seven First Nations' economic activities.

Joyce Metchewais, Chief of Cold Lake First Nations and Chairperson of the Tribal Chiefs Association, views this project "as another step towards self-sufficiency for the member Treaty 6 First Nations of northeastern Alberta."

The water and sewage system on the Blue Quills Reserve is barely adequate for the college, trades training centre, the three businesses operating in its facilities and is not adequate for an industrial park and other planned uses. The expansion of the water and sewage systems infrastructure to service the industrial park is a \$1.7 million project, of which \$1 million is funded by the federal government with \$700,000 provided by several other funding sources, including the seven member First Nations operating collectively as Blue Quills First Nation.

The infrastructure project consists of 4,000 metres of water and sewer mains from St. Paul to Blue Quills Reserve plus a water reservoir, pump house and sewage lift station on-reserve.

The project will also have the indirect benefit of increasing the capacity of Blue Quills College and Trades Training Centre from the present 400-student maximum to 1,000, a 250 percent increase over the next three years.

As well, once the water and sewer infrastructure is in place, planning will also begin on accessing mid-term and long-term economic development opportunities such as new commercial endeavours and attraction of additional businesses and office space for rental and/or lease.

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Ashton's major shareholder is Ashton Mining Limited of Australia, which was recently acquired by Rio Tinto Limited.

Ariel Bowers

Investor Relations

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# Let the snow fly, Westlock's C.C. Cycle has everything you need for winter

by John Copley

Jim and Claudette Kuster have been operating their business, C.C. Cycle, in the town of Westlock for the past 19 years. Originally located in the town's industrial district, the Kusters moved to their current location, a kilometre north of the town centre, seven years ago. "It's a perfect location, especially for customers who like to try before they buy," said Claudette Kuster, in an interview with *Alberta Native News*. "We're located on a 40 acre piece of land and we find that most customers, especially those interested in our selection of quality pre-owned equipment, like to go for a test drive before they make a decision."

Westlock is home base for C.C. Cycle and the Kuster family, but their trading area reaches out in all directions and includes the communities of Slave Lake, Swan Hills, Athabasca and Edmonton.

"Customer service is a priority with us," explained Kuster, "and our customers have come to count on it. We get a lot of repeat business and a lot of happy customers and many have commented on our willingness to go the extra mile. It's something we're proud of."

C.C. Cycle is 5,000 square feet of just about every outdoor activity item you could ever want in a country known for its heavy winter snowfalls, hundreds of thousands of miles of pavement and pristine wilderness lands ripe for exploration and adventure. No matter the season and no matter the reason, C.C. Cycle has the outdoor equipment you need.

"Our complete list of products for the outdoor enthusiast is a long one, but with winter approaching, Christmas too, your readers might like to drop by and check out our fine selection of Suzuki Quads and Arctic Cat snowmobiles. We've also got a nice selection of Arctic Cat snowmobile generators. We carry seven different models from the small 500 watt to the 7500 watt, virtually every size for every need."

Jonser Chain Saws are another popular item at this time of year and there is no better time than now to check out the great selection at C.C. Cycle. From 36 cc to 94 cc these popular and hardy saws could be an ideal Christmas gift for both family and friends.

Suzuki is a name to be reckoned with. A world class company with an excellent reputation, Suzuki is well known for its fine cars, fast motorcycles and hardy outdoor recreational vehicles.

"There's nothing quite like a Suzuki ATV," said Kuster. "For example, one glance at the new Suzuki Vinson LT-A500F tells you that this is no ordinary ATV. It's powered by a revised 490cc, liquid cooled, high compression single cylinder engine, and is a prime example of Suzuki's ability to create both high performance and high durability design. The unit is equipped with a Quadmatic CVT transmission with a centrifugal clutch, two-speed sub-trans and a reverse drive. The advanced engine braking system provides added safety when travelling down hills with the throttle off."

The LT-A500F is also equipped with a two wheel and four wheel drive and a full instrumentation display.

"Look for the new 400 cc," added Kuster, "they'll be arriving soon. Also in stock at C.C. Cycle is the popular Arctic Cat snowmobile. Consistent leaders in the field of snowmobile technology, Arctic Cat is recognized worldwide as an innovative company with products that are second to none. The first snowmobile manufacturer to unveil a working snowmobile powered by a four-stroke engine, Arctic Cat has it all. The new 2002 Mountain Cats have new parabolic skis for better flotation, unmatched front suspension, gas shocks, superior power to weight ratios, resulting in improved acceleration, better handling and smoother, faster braking."

"Both Suzuki and Arctic Cat have excellent track records and of course, we stand behind everything we sell," added Claudette Kuster. "We'd like you to drop in and check out the lineup for new Suzuki ATVs and for the new Arctic Cat snowmobiles and ATVs. We've also got a good selection of used equipment to choose from as well as a full line of accessories for everything we sell."

Avid outdoor enthusiasts, the Kusters are well known for their community involvement, and for their push to have more development of trails on public land throughout the Westlock region. Participants in many of the community organized events held each year in Westlock and region, the Kusters are avid motocross dirt bike racers known for their fair play both on and off the track. The family's

business is also involved in the provincial work experience initiative (RF Staples High School) offered to students throughout Alberta.

More information about the exciting new products now available and on display at C.C. Cycle can be obtained by calling Jim or Claudette Kuster at (780) 349-3343.

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Specifications, product features and colours are subject to change without notice. Read your owners manual carefully. Always wear a helmet and protective clothing when riding and remember to always use safety regulations and respect the environment. Please use your local Suzuki dealer for more information.

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## Alberta gift shop promotes Aboriginal culture

by Heather Andrews Miller

An arts and crafts store located on the Tsuu Tina Reserve near Calgary is becoming well known for its representation of Aboriginal craft items from across Canada. Local people and tourists alike are enjoying the wide variety of items we stock," says Diane Dodginghorse. "We carry a lot of one-of-a-kind gift items, very unique pieces which you won't find anywhere else," says the co-owner of White Eagle Native

Crafts, which opened in 1999.

The store offers clothing, moccasins, blankets, pottery, dinnerware, dreamcatchers and home decor, to name just a few items. "I switch clothing designers every year," explains Dodginghorse. This not only gives her customers a new look from which to choose fashions, but ensures individual Aboriginal designs each get exposure. Customers unable to visit the store personally can phone to have a free catalogue delivered to their home or can order from the White Eagle website.

"Right now, just before Christmas, our inventory is high. People can usually check off their gift-shopping list right here, and our items range from \$3.00 to \$600.00, so every budget can be accommodated," she says. "Two of our most popular items are jewellery and music. We have probably the biggest inventory of First Nations music in the area," she explains.

While traditional crafts are found in abundance, Dodginghorse finds Native-made contemporary crafts are also popular. "We have a good line of ceramics—complete dinnerware and canister sets, for example," she says.

Dodginghorse and her husband Lyle are proud of the fact that the store promotes Aboriginal crafts, and makes them easily available to Natives and non-Natives alike by their convenient location adjacent to the south-west section of the city of Calgary. Although Lyle doesn't work at the store, having an office job elsewhere, the couple shares the goal of promoting First Nations culture. They also feel good that they can contribute to the employment of Aboriginal people. "All our staff are Native people," she says. Both Lyle and Diane are members of the Tsuu Tina Reserve themselves. They ensure that the items in the store are of special meaning to First Nations people of Canada. The young business woman also supports local charities with donations to fund-raising efforts such as silent auctions and awards. "I feel like I want to give back to the community by donating to the many fine groups we have here and in Calgary, such as minor sports and women's shelters," she explains.

Dodginghorse has always dreamed of owning and operating a business of her own. "When this building became vacant a few years ago, I decided to give it a try," she says. While she finds she is learning about operating a business firsthand through her day to day activities, she is also glad she attended the

University of Calgary to obtain a certificate in business. "It gave me the background and the confidence to get started," she says. In the two years since opening day, the store has expanded its goods to

outgrow the building. "We're bursting at the seams, displaying items up the walls, wherever there's a bit of space," she laughs.

Fellow members of the Tsuu Tina First Nation recognize the contribution White Eagle Native Crafts is making, both at home and on a larger scale. "Diane's store is an example of a successful business which can operate right here at home," says Councillor Hal Eaglesat. He is part of a group involved in actively developing and promoting small business on the reserve, which he admits has the added advantage of being next to the large urban market which Calgary and area offers.

"White Eagle Native Crafts is bringing people to the Tsuu Tina First Nation, and is promoting Aboriginal culture as well," he says. "We greatly appreciate having the store here and acknowledge Diane's considerable contribution," he adds.

Lori Beaver agrees. "Having the store here is good for the reserve and for culture but it's also a great outlet for the artists. As well, Diane travels to events such as trade fairs and conferences and promotes their work by exhibiting product from the store," she says. "She's a successful retailer in that she listens to her customers and tries to provide the product that meets their needs," she says, adding that every time she goes into the store she sees new items that Dodginghorse has brought in to keep her stock fresh and diversified.

Beaver is coordinator for the Nitsitapii Tourism Society of Alberta, a province-wide Aboriginal tourism association, of which Dodginghorse is a member. "It's always a pleasure to refer inquiries about arts and crafts outlets in the area to White Eagle," she says. Beaver notes the phenomenal growth of the business in the short time it has been open. "Diane is an astute businesswoman and a great person. She thought things through and planned carefully as she developed the retail operation."

The White Eagle Native Crafts is located at 3700 Anderson Road on Calgary's city limits, and shoppers are welcome to phone 408-251-2569 for more information or to order a catalogue. The website address is [www.whiteeaglecrafts.com](http://www.whiteeaglecrafts.com).



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# Lakeland Region Feature

## Welcome to Lloydminster

Welcome to Lloydminster, Canada's Border City, a wonderfully unique city in a picturesque region, with a host of facilities and tremendous hospitality. During your visit to Lloydminster take time to enjoy all they have to offer, they are well known for their "small town atmosphere with big city amenities." Some of the highlights of your visit will include a trip to the Barr Colony Heritage Cultural Centre, Bud Miller All Seasons Park, the many lakes, campgrounds, and golf courses in the region.

Lloydminster is situated along the 4th Meridian and is split between two provinces in Canada. One side of the city is in the province of Alberta and the other is in Saskatchewan. Lloydminster is located 255 kilometres (158 miles) east from Edmonton and 275 kilometres (171 miles) west from Saskatoon. It is ideally situated along the Yellowhead Highway and is a favourite stopping point for visitors.

With a growing population of 20,500 people, Lloydminster has much to offer tourists and businesses alike. There are many things to see and do in the city, making Lloydminster a great tourist and convention centre. One of Lloydminster's distinguishing features is a row of border markers which celebrate the uniting of Alberta and Saskatchewan. Lloydminster is in fact the only city in Canada which sits directly on the provincial borders. The markers are aligned along the border, which is the fourth meridian at the Yellowhead Highway and the Civic Square between 44 St. and 46 St. Each marker towers overhead (100 feet) piercing the prairie sky. They are the same shape and colour as the survey stakes used by the original dominion land survey when the Alberta and Saskatchewan boundaries were surveyed. The bases are inscribed with the Alberta and Saskatchewan shields with Lloydminster's in the middle. There are also four themes portrayed on the bases of the markers: Oil and Gas, Agriculture, Barr Colonists and Native North Americans.

Lloydminster is a great place to live and a great place to do business.

Located halfway between two major centres, Edmonton, and Saskatoon, Lloydminster is easily accessible by plane, train, and automobile. Daily flights to and from Calgary International Airport allow over 25



businesses to export to world markets, and Lloydminster's location on the Yellowhead highway places the community on major trucking routes.

Lloydminster is strategically located between Saskatoon and Edmonton's trade markets and has a growing trade area well over 100,000 people. With a population of 20,500, Lloydminster is expected to grow to over 23,000 people by the year 2006. This population is young and energetic, well educated and trained, and is ensuring continued success for Lloydminster.

Lloydminster success lies in many areas, starting with farming, on which the city was founded. With the discovery of oil, Lloydminster started its rapid growth, and the industry continues to dominate Lloydminster's economic landscape. However, Lloydminster's economy is quite diverse, with established bases in the technology and services fields, as well as their growing commercial and industrial sectors.

Lloydminster has become a regional base, serving the surrounding areas with its comprehensive list of services.

The Lloydminster campus of Lakeland College provides residents and nonresidents with opportunities

to further their education, while ensuring a well-trained work force for years to come. The college, along with Lloydminster's medical, recreational, commercial and retailing services, all make Lloydminster a great place to live and a great place to do business.

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## College celebrates, continued from page 7

the early 1930s. Located about 200 kilometres northeast of Alberta's capital, Blue Quills occupies 240 acres of land on the urban commercial Blue Quills Reserve, formed 30 years ago by seven First Nations in northeastern Alberta.

There are no permanent member residents or private housing on the property. The institute is governed by seven appointed members, one representing each of the seven local First Nations communities (Beaver Lake, Cold Lake, Frog Lake, Whitefish Lake, Heart Lake, Kehewin, Saddle Lake) that own and operate the college, and an Elder from the Saddle Lake First Nation. The college is currently large enough to accommodate about 400 students and the continued growth and popularity of Blue Quills College and Trades Training Centre and the unique program structure they offer, will see major changes in the near future. These changes will increase the student maximum by more than 250 percent over the next three years. The college also plans to add both staff and student residences, an office building to house administration, a convenience store and a gas station.

Celebrating three decades of tremendous success was just the tip of the iceberg at this year's birthday gala. A host of dignitaries and special guests paid tribute to the successful relationship the college has with its students, the 13,000 First Nations members it represents and the community that supports it.

"It was a tremendous success," responded Blue Quills Special Projects Director, Bernadine Houle-



Steinhauer, in a telephone interview with *Alberta Native News* following the special occasion. "We had a full schedule but everything from the 8:30 a.m. Pipe Ceremony at the Elders' trailer to the closing song at the evening Round Dance went off well and the feedback we've received indicates everyone had a good time." After the traditional Pipe Ceremony the college was opened to guests and visitors who were treated to an array of displays set up throughout the school and its large gymnasium that depicted the various significant events that have transpired since the college's 1971 opening. The fact that Blue Quills is now considered one of the country's finest Native-owned and administered post secondary education facilities added even more brightness to the day.

"That's for sure," said Bernadine Houle-Steinhauer. "We are very proud of the accomplishments that have been made here over the years and we are confident of the college's continued success."

Everyone who attended the Special Presentations, which took place in the college gymnasium at 4:00 p.m. on October 26, agreed.

"This was more than the first institution operated by First Nations," said former Indian Association of Alberta official, Roy Peipenburg. "It was and is a movement of self-determination, of self-respect."

Blue Quills President, Leona Makokis, was one of the people who participated in a 1971 peaceful sit-in that was designed to ask the federal government, via then Minister of Indian Affairs, Jean Chretien, to hand the facility over to the community. The building had just closed its doors after years of use as an Indian Residential School.

"There was a passion and a commitment from the Elders 30 years ago," she said. "We had a very clear mission of what we wanted then, and that mission

remains intact today."

"This is a real high for us and for St. Paul, which also benefits from the college," said Saddle Lake First Nation Chief Eddy Makokis. "Blue Quills is ideally located; the youth in our community benefit by being able to attend a college that is close to home."

Cold Lake First Nation Chief Joyce Metchewais looks to the future when she says, "There's much more to come and I can see that in another 30 years we'll have professionals coming out of this institution."

Included on the guest list of speakers and dignitaries was Member of Parliament Leon Benoit, St. Paul Mayor John Trefanenko, County Reeve Robert Bouchard, Missionary Oblate Father Camille Piche, Grand Chief Eric Gaudwa (KCN) and Member of Alberta's Legislative Assembly Ray Danyluk. The prime objective of the Blue Quills First Nations College, which is open to students from all cultures and backgrounds, is to promote a sense of pride in Native heritage. To achieve this goal, accredited courses in Native language and studies are offered in all programs. Students are also invited to participate in a number of ceremonies led by Elders representing various First Nation's communities. The college's staff Elder holds regular sweat lodge ceremonies and is actively involved in all of the school's programs.

"Blue Quills students also benefit because of the institute's policy of maintaining small class sizes, offering an extensive and effective support system and an environment that encourages learning while fostering pride in Native traditions and self-achievement," concluded Bernadine Houle-Steinhauer. "Our on-campus academic and training courses range from adult upgrading to a Masters of Arts degree in educational leadership. And although the majority of programs and courses are developed and delivered by Blue Quills First Nations College, many others are accredited by Blue Quills partner institutions, including Athabasca University, the University of Alberta and the University of Regina."

The college, she added, "is dedicated to both increasing and accessing educational opportunities for students by empowering them to overcome barriers that restrict success in college and university settings. The college believes the maintenance and enhancement of culture contributes to positive self-esteem and as a result, encourages participation in the learning environment."

Blue Quills College is readying itself for another 30 years of success.

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# The Healing Journey

## FSIN and Saskatchewan to launch justice review

by Brian Savage

An agreement-in-principle has been reached by the Federation of Saskatchewan Indians and the Saskatchewan government to review the provincial justice system and its treatment of Aboriginal people.

"I recognize our Aboriginal people do not have a great deal of confidence in our justice system," Premier Lorne Calvert said, "and Aboriginal people do not feel as safe in their communities as they should."

Calvert also stated that the justice review would help the province build for the future. "There are things in our past we will not be proud of, there are things in our present we will not be proud of, our goal is to look to the future."

FSIN Chief Perry Bellegarde told reporters that "everything is on the table," in terms of the review, starting with the high social costs of incarcerating so many Native people. "We are ten percent of the population and 80 percent of the people in jails. There have to be alternatives," said Bellegarde, including the implementation of justice circles at youth centres and increasing the number of Native lawyers and judges.

FSIN vice-chief Laurence Joseph confirmed that details of the review would not be released till next month in a ceremony in Saskatoon. The negotiations lasted almost two years to iron out details that would be "beneficial" for everyone. "We had to articulate our position from a non-confrontational point of view," adds Joseph.

The province has been racked with allegations of police brutality since the discovery of two Native men found frozen near a remote power plant outside of Saskatoon. Then, in January of last year, another Native man was found out of car near the same power plant. Eventually two police officers were found guilty of unlawful confinement but they were found not guilty on more serious charges. "Now two officers have been found guilty of malicious abuse of authority and it's not just the government of Saskatchewan and the government of Canada, but the whole world is watching this. It's an issue that needs to be dealt with and is very serious."

The history of judicial reviews about Native issues has had mixed results. In the last decade Manitoba spent three years reviewing its judicial system in the light of the long delay in bringing to justice the murderers of Native teenager Helen Betty Osborne in 1971 and in 1988 the shooting of prominent Native leader J.J. Harper on a Winnipeg street.

The 800-page report co-written by commissioners Murray Sinclair and Court of Queen's Bench judge Al Hamilton found a need for a complete change of the judicial system, including the creation of tribal courts that would respect Native customs and laws.

The report was promptly shelved for years by the Progressive Conservative government of Gary Filmon, only to be resurrected by the new NDP government of Gary Doer. A new commission has been struck to seek ways to bring about the

commission's demands for change. Tribal courts, for example, now number over 200 in the U.S., the largest being run by the Navajo. However, the most serious crimes are still dealt with in the non-Aboriginal justice system.

Joseph is angered by the latest twist in the current case before the courts, with the surprising request by the two police officers to go before a sentencing circle.

"It's a big slap in our First Nations face," he says bitterly. This is ludicrous and ridiculous, because if they really wanted some kind of healing to occur at any point of time they would admit (their guilt). They still have not admitted any wrongdoing. A person has to come into a circle like that and say I did something wrong and I want to apologize, I want to come clean."

Chief Laurence doubts if the officers really do want to "come clean" especially given the fact that a coroner's inquest is still to be held in the other deaths of Native men found frozen in the nearby field.

"I don't know what they're doing but it's absolutely ludicrous to come in and say you want a sentencing circle when you have no roots, absolutely no appreciation of what goes on in there, and neither do you believe in the system."

Laurence adds that besides the victim having to agree to a sentencing circle, the accused must show a genuine desire to reintegrate into society, something he says the officers tried to avoid in their attempts to get the court venue changed to a other city.

"They wanted to be tried somewhere safer for them," says Joseph, and at the jury selection they got rid of every Aboriginal person that was on the list of possible jurors, and they never at any time - still don't - admit to any guilt and they still say we'll go into the sentencing circle but we retain the right to appeal.

"These individuals absolutely do not qualify to be considered for the sentencing circle. They have not demonstrated any remorse and have never demonstrated any appreciation or even acknowledgement of First Nations' reality; their lawyers have said that what they did was not attempted murder but a simple error in judgment."

Laurence believes the request for a sentencing circle is simply a stalling tactic so the two individuals can stay home through Christmas and the whole episode demonstrates the desperate need for a judicial overhaul, which is "long overdue."



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# Remembrance Day fuels determination for veterans

by John Copley

Remembrance Day, or Armistice Day as it is also known in Canada, has taken on added meaning this year. In cities and towns across the nation hundreds of thousands of spectators and participants gathered to pay tribute to those who have sacrificed their lives for Canada, and for freedom. They also gathered to pray that those sacrifices would not have to be made again.

In remembrance of those who lost their lives in the September 11 terrorist attacks on New York and Washington, the American flag joined the federal, provincial and territorial flags of Canada as the Royal Canadian Legion Colour Guard marched in Ottawa.

Huge crowds gathered at the War Memorial in Ottawa where Prime Minister Jean Chretien, Governor-General Adrienne Clarkson and other dignitaries spoke briefly to the crowds and placed wreaths at the base of the monument. Thousands of people gathered in the University of Alberta's Buttefield and thousands more gathered at the new Aboriginal War Memorial in the nation's capital. Canada's Aboriginal veterans were among those to make presentations, offer words of wisdom and encourage Canadians not to forget those warriors who gave their lives so that all of us could enjoy the freedom we share today.

Canadian citizens of Indian, Inuit and Metis ancestry have been participating members of Canada's armed forces and security services for more than a century. During the past 87 years more than 12,000 Native volunteers have stepped forward, taken the oath and left for far away places to participate in battle. Another large, but unsubstantiated number of Native Canadians have served in the NWMP, the RCMP, the Merchant Marines and the Canadian Coast Guard. Canada's Native peoples' contribution to the war effort during the past century has been extraordinary, particularly when one considers the hardships and prejudices they have had to overcome from within their own nation.

"There has been a great deal of bias and prejudice over the years and there are still some issues that have to be resolved," commented retired army major, Ed Borchert, president of the Alberta Branch of the National Metis Veterans' Association, in a recent interview with *Alberta Native News*. "But," he added,



"things have improved a great deal over the years and we hope to see that trend continue. Native veterans have suffered many indignities over the years but the situation has been changing for the better. Our Native warriors are beginning to get the recognition they deserve, but as I said, more needs to be done."

One of the "saddest things I see is that many of our aging warriors are forced to choose between buying food, filling prescriptions for medication and paying the rent. There just isn't enough money to get by," added Borchert. "These are their golden years and this is the time in their lives that they should be able to enjoy their retirement. But, how do you do that on \$430 dollars a month; how does the widow survive on \$105 dollars? It is an impossible situation."

Occurrences of this nature are not rare says Borchert.

"A veteran died on the streets of Prince Albert, evicted from his apartment because he could not pay his rent," said Borchert. "He had to make a decision to buy his medication or pay rent. Where was Veterans Affairs, the Metis community, the Royal Canadian Legion, welfare? His family found out only after his passing that he was having difficulties. The pride of our people, of our warriors who know they deserve better treatment, prevent them from asking for help and if they have asked once and been refused, many will not ask again."

Borchert says a call to his southern Alberta office can help veterans who are in need of assistance.

"Our Last Post Fund," he explained, "provides assistance to families at the passing of a veteran and the fund will also ensure that graves receive the proper marking. Call (780) 495-3766 for more information or call me at (403) 256-1954. You can also send an email to [borchert@cadvision.com](mailto:borchert@cadvision.com)."

Remembrance Day, said the former military officer, "is a time to remember and to honour those who served and those who died while protecting Canada and Canadians from the desires of dictatorship regimes bent on destroying our way of life. But that honour should not be relegated to one day a year; our veterans deserve more recognition from our citizens and organizations and more respect and aide from our governments."

Remembrance Day was first held in 1919 to commemorate those who fought and died on the battlefields of World War I. The war ended at 11:00 o'clock in the morning of Monday, November 11, 1918. The first ceremony was held exactly one year after the war ended.

The latest ceremonies, held just last week in cities and towns across the country, had one of the biggest turn-outs in decades, though the 1999 event, the last of the old millennium, also saw record crowds attending ceremonies and participating in community events.

More than 620,000 Canadians served in World War I (1914-18), more than 60,000 died and nearly 200,000 others were wounded. In World War II (1939-45) Canada delivered more than one million soldiers to the allied forces and suffered 42,000 deaths. Just over 500 Canadian soldiers were killed in Asia during the 1951 and 1952 Korean Conflict.

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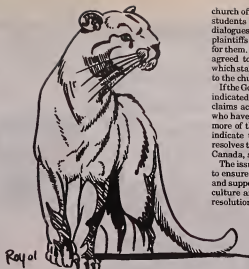
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# Progress made in residential school abuse negotiations

As the Assembly of First Nations (AFN) official representative on the residential school file, Vice Chief Ken Young has been actively meeting with both the churches and the government to urge them to resolve the apportionment issues. He is especially pleased that the office of residential schools resolution supported his recommendation of a 70/30 split. Unfortunately the churches did not accept the recommendation.

The move to 70 percent is a positive step forward. However, Vice Chief Young stated that he has grave concerns, that ongoing litigation is not included in the government's offer. "While the announcement of the 70 percent compensation payable within the ADR groups and out of court settlements is a good start, it is only that... a start." Commenting on the stance of the churches, Vice Chief Ken Young stated, "that each denomination needs to forge ahead and make a decision to pay an agreed share of the liability. The ball is in the churches' court. This announcement does not include the churches paying any of that amount and the claimants have to litigate with the churches to receive compensation. Once apportionment is reached it must include all validated cases. Unfortunately, once again former students are being victimized by the churches' inability to arrive at equitable apportionment for compensation."

This announcement has caused great confusion within the former student population. According to Young, many former students misunderstand the announcement to mean that the church and the



government have jointly agreed to pay the 70/30 split. That is not the case, he says. Many of the former students don't understand it does not resolve anything for them unless they are in out of court settlement discussions or within the ADR process after validation. "All parties need to recognize that, as time passes former students are dying without being given the opportunity to continue on in their healing journey - that must change," said Young.

The national exploratory dialogues in 1998/99 examined alternative ways of resolving claims. Senior

church officials, government officials and 500 former students examined possibilities together at those dialogues. It has been a long four years and many plaintiffs have died during this time. This is too late for them. At these national talks the former students agreed to working within the principle document, which stated that all present at those meetings agreed to the churches remaining viable.

If the Government of Canada means business, Young indicated there must be an aggressive settling of claims across Canada. There are Elders and others who have valid claims that can move forward before more of the claimants die. When plaintiffs' lawyers indicate this is a hollow offer, they forget that it resolves the one issue that held up many cases across Canada, says Young.

The issue of language and culture must be resolved to ensure there is a long-term solution to strengthen and support community, regional and national based culture and language plans. There have been many resolutions put forward by the AFN addressing possible strategies to support language restoration, Young explains. The government of Canada needs to have a serious look at making a commitment toward implementing these recommendations.

The response to residential schools' effects requires a multi-departmental strategy. "We must examine possibilities outside the long, litigious route that is currently being followed," Young adds. "We all have to start thinking outside the box," he added. "Moving to 70 percent for cases being settled out of court or within ADR is a good first step. Time is of the essence to the thousands of claimants who are waiting and waiting and dying. We look forward to both parties to do what is right in their continuing negotiations."

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